

7/10 Not a wing
The true Forme of the
GOVERNMENT
OF THE
CHVRCH OF GENEVA

set forth by that most Reverend Divine,
Mr. JOHN CALVIN, &c.

As an exact and most excellent *Patterne*
for all other Churches, who professe the Purity
of the Christian Religion, to
imitate,

IN WHICH,

As in a most cleere Mirrour, the Church
of *England* may see an admirable Incourage-
ment for what already shee so laudably
hath begun, and what as yet remai-
neth to be done in the pursuance
of that high worke of
Reformation.

Humbly presented to the PARLIAMENT.



LONDON,

Printed for L. Chapman, and are to be sold at his Shop the
next doore to the *Fountain-Taverne* in the *Strand*, 1659.

The true Force of the
GOVERNMENT
OF THE
CHURCH OF ENGLAND

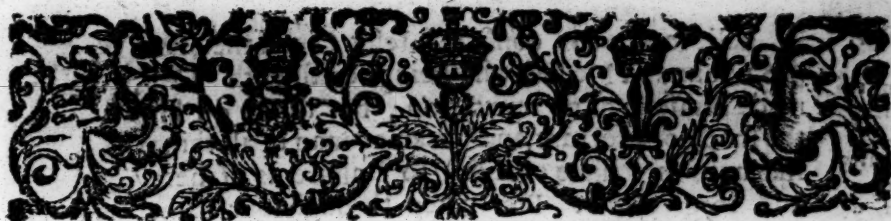
As an exact and most excellent Pattern
of all that should be observed in the
Church of England

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Church of England

As a most exact and most excellent

LONDON
Printed by J. Sturges, at the Sign of the Crown, in St. Pauls Church-yard, 1711.



THE CONFESSION OF FAITH,

Used in the English Congregation at
GENEVA;

Received and approved by the Church of
SCOTLAND.

I beleeve
in God the
Father Al-
mighty
maker of
Heaven
and Earth.



hath not only of
all things therein contained,
& image, that he might in him be
by his fatherly providence governeth,
and preserveth the same, according to the
of his will.

Beleeve and confesse my Lord
God eternall, infinite, unmeas-
urable, incomprehensible and in-
visible, one in substance and
three in person, Father, Sonne
and holy Ghost, who by his Al-
mighty power and wisdom,

nothing created Heaven, earth and
man after his own
glorified, but also
maintaineth
purpose

1 Rom. 10.
2 Gen. 17.
3 Psal. 63.
4 Gen. 1.
5 Eph. 4.
6 Gen. 1.
7 1 Ioh. 3.
8 Mar. 3. 38.
9 Heb. 1.
10 ov S.
11 Gen. 1.
12 Iere. 33.
13 Psal. 13.
14 Gen. 1.
15 Eph. 4.
16 Col. 3.

1 Cor. 6 Ioh. 17. Pro. 16. 1 Mat. 6. Luke 17. 1 Pet. 5. Phil. 4. 1 Eph. 1.

a Mat. 1.

Acts 4.

1 Tim. 1.

b Joh. 1.

Phil. 2.

1 Tim. 3.

1 Joh. 5.

Rom. 9.

c Heb. 2.

Philip. 2.

1 Pet. 2.

d Rom. 8.

1 Joh. 2.

e Gen. 3.

Rom. 5.

Eph. 2.

Gal. 3.

f Acts 4.

1 Pet. 2.

Isa. 28.

Rom. 9.

g Joh. 1.

Heb. 1.

Rom. 1.

Psalme 2.

h Gal. 3.

Rom. 8.

Joh. 1.

Eph. 1.

i Gala. 4. Rom. 1. Isa. 43. Acts 2. 10. Isa. 7. Luke 5. Rom. 1. 11. Acts. 12. Joh. 7.

Mar. 12. Luke 23. k Gala 3.

l Acts 2.

1 Pet. 2.

Isa. 53.

m Psal. 22.

Mat. 27.

Isa. 53.

Hebr. 9. 10.

Gal. 1. Ro. 4.

5.

1 Joh. 1.

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I Believe also and confesse a Iesus Christ the onely Saviour and Messias, who being equall with b God, made himselfe of no reputation, but tooke on him the shape of a servant, and became c man in all things like unto us (sinne except) to d assure us of mercy and forgivenesse. For when through our Father And in Iesus Christ Adams transgression wee were become children of (us Christ) perdition, there was no meanes to bring us from his onely that yoke of sinne and damnation, f but onely Ie- Sonne our Lord: who giving us that by g grace, Lord, which was his by nature, made us through faith which was the h children of God, who when the i fulnesse of conceived by the holy Ghost, borne of the virgin Mary according to borne of the Virgin Mary. the flesh, and preached in Earth the Gospell of salvation: till at length, by tyranny of the Priests, he was guilelesse condemned under Pontius Pilate, the president of Iury, and most sclanderously hanged on the crosse between two theeves as a notorious trespasser, Pilate, was where taking upon him the k punishment of our sins, crucified dead and buried. he delivered us from the curse of the Law.

And forasmuch as hee, being onely God, could not feele death, neither being only man, could overcome death, he joyned both together, and suffered his humanity to be punished with most cruell death, He descended into feeling in himselfe the anger and severe judgment of Hell. God, even as if he had beene in the extreme / tormentments of Hell, and therefore cryed with a loud voyce, m My God, my God, why hast thou forsaken mee?

Thus of his free mercy without compulsion, hee offered up himselfe as the only sacrifice to purge the sinnes of all the World, so that all other sacrifices for sinne are blasphemous and derogate from the sufficiency hereof. The which death, albeit it did sufficiently n reconcile us to God, yet the Scriptures com-

The Confession of the Faith.

3

The third
day he rose
again from
the Earth.

commonly doe attribute our regeneration to his ^b Resurrection. For as by ^c rising againe from the grave the third day, hee ^d conquered death, even so the victory of our faith standeth in his Resurrection: and therefore without the one wee can not feele the benefit of the other. For as by death ^e sinne was taken away, so our righteousness was restored by his Resurrection.

He ascended
into
Heaven.

And because hee would ^f accomplish all things, and take possession for us in his Kingdome, hee ^g ascended into Heaven to enlarge that same Kingdome by the abundant power of his ^b Spirit: by whom wee are most assured of his continuall ⁱ intercession toward God the Father for us. And although hee be in ^a Heaven, as touching his corporall presence, where the Father hath now set him at his ^b right hand, committing unto him the administration of all ^c things, aswell in Heaven above, as in the Earth beneath, yet is he ^d present with us his members, even to the end of the World, in preserving and governing us with his effectuall power and grace, who

And sitteth
at the right
hand of
God the
Father Almighty.

From
thence
shall hee
come to
judge the
quick and
the dead.

(when all things are ^e fulfilled, which God hath spoken by the mouth of all his Prophets since the World began) will come in the ^f same visible form, in the which he ascended with an unspeakable ^g Majesty, power and company to separate the Lambes from the Goates, the elect from the reprobate: so that ^b none, whether hee be alive then, or dead before, shall escape his judgement.

1 Cor. 15. 1 Theff. 4. 2 Theff. 1. 1 Tim. 4.

I believe
in the holy
Ghost.

Moreover, I beleeve and confesse the holy Ghost, ⁱ God equall with the Father and the Sonne, who regenerateth and sanctifieth us, ruleth and guideth us into all truth, persuading most assuredly in our ^k consciences, that we be the children of God, brethren to Iesus Christ, and fellow heires with him of life everlasting: yet notwithstanding it is not sufficient to beleeve that God is omnipotent,

A 2

and

^b Rom. 10.
ⁱ Pet. 1.
^c Mat. 28.
^a Acts 10.
ⁱ Cor. 15.
^d Ose 11.
ⁱ Cor. 15.
² Cor. 13.
^e Rom 4.
^f Eph. 4.
^j Joh. 14.
^g Eph. 2.
^h Mar. 16.
^k Luke 24.
^l Acts 1.
^m 1 Cor. 15.
ⁿ Luke 24.
^o Joh. 14.
^p Acts 2.
^q 1 Rom. 8.
^r Heb. 9.
^s 1 Joh. 3.
^t Acts 10. 3.
^u Colo. 3.
^v Rom. 8.
^w Heb. 1. 10.
^x 12.
^y Eph. 1.
^z Philip. 2.
^{aa} Col. 2.
^{ab} Mat. 28.
^{ac} Acts 3.
^{ad} Acts 1.
^{ae} Mat. 25.
^{af} Philip. 3.
^{ag} Mat 24.
^{ah} 1 Acts 10.

ⁱ Mat. 3.
^j Joh 5.
^k 1 Pet. 1.
^l 1 Cor. 6.
^m Joh. 16.
ⁿ Acts 17.
^o Rom. 8.
^p Galat. 14.

Abac. 2. and mercifull, that Christ hath made satisfaction, or
 Rom. 1 10. that the holy Ghost hath his power and effect, ex-
 1 Ioh. 3. cept wee doe apply the same benefits to our selves
 1 Ioh. 17. which are Gods elect.
 1 Mat. 16.

Ioh. 10. I beleeeve therefore and confesse one holy Church, The holy
 Eph. 5. which (as members of Iesus Christ the onely Catholick
 Rom. 8. f head thereof) consent in faith, hope and cha- Church,
 C. nt. 2. rity, using the gifts of God, whether they be tem- the com-
 Eph. 1. porall or spirituall, to the profit and furtherance of nunion of
 Coloff. 1. the same, which Church is not seene no mans eye, Saints.
 1 Cor. 12. but only knowne to God, who of the lost sonnes of
 Eph. 4. Adam, hath ordained some as vessels of wrath to
 Phil. 3. damnation, and hath chosen others, as vessels of
 Colo. 2. his mercy, to be saved: the which also in due time,
 1 Acts 2. 4. hee call th to integrity of life and godly con-
 Rom. 11. versation, to make them a glorious Church to him-
 1 Cor. 12. selfe.
 Eph. 4.
 1 Rom. 11.
 1 Ro. 9.

Eph. 1. But that Church which is visible and seene to
 1 Ro. 8. the eye, hath three tokens, or markes, whereby it
 Eph. 5. may be knowne. First the word of God contained
 1 Mat. 18. in the old and new Testament, which as it is above
 1 Cor. 15. the authority of the same Church, and onely sufficient
 1 Mat. 28. to instruct us in all things, concerning salva-
 Rom. 10. tion, so it is left for all degrees of men, to reade
 2 Cor. 3. and understand. For without this word neither
 Eph. 2. Church, councell, or decree, can establish any point
 Ioh. 10. touching salvation.
 2 Tim. 3.
 2 Pet. 1.
 Eph. 2.

Mat. 17. The second is the holy Sacraments, to wit, of
 Ioh. 10. Baptisme and the Lords Supper, which Sacra-
 1 Ioh. 20. ments Christ hath left unto us, as holy signes, and
 2 Tim. 3. seales of Gods promises. For as by Baptisme, once
 1 Ioh. 3. received, is signified that wee (as well infants, as o-
 1 Eph. 5. thers of age and discretion) being strangers from
 Mat. 15. God by originall sinne, are received into his family
 1 Mat. 26. 28 and congregation, with full assurance, that although
 Rom. 4. this roote of sinne lie hid in us, yet to the elect it
 Eph. 5. shall not bee imputed: so the Supper declareth
 1 Rom. 5. that God, as a most provident Father, doth not on-
 Eph. 2.
 Tit. 2.
 Gala. 3.
 Rom. 7.

1 Rom. 4. Psalm. 31. w 1. Cor. 11.

ly feede our bodies, but also spiritually nourish our
soules with the graces and benefits of Christ (which
the Scripture calleth eating of his flesh, and drinking
of his blood) neither must we in the administration
of these Sacraments follow mans phantasie, but as
Christ himselfe hath ordained, so must they be mi-
nistred: and by such as by ordinary vocation are
thereunto called. Therefore whosoever reserveth
and worshipping these Sacraments, or contrariwise
contemneth them in time and place, procureth to
himselfe damnation.

The third marke of this Church is Ecclesiasticall
discipline, which standeth in admonition, and cor-
rection of faults. The finall end whereof is excom-
munication, by the consent of the Church deter-
mined, if the offender be obstinate. And besides
this Ecclesiasticall discipline, I acknowledge to be-
long to this Church a politicall Magistrate: who
ministreth to every man justice, defending the good,
and punishing the evill. To whom we must render
honour and obedience in all things, which are not
contrary to the Word of God.

And as Moses, Ezechias, Iosias, and other godly
rulers purged the Church of God from superstition,
and idolatry, so the defense of Christs Church ap-
pertaineth to the Christian Magistrates, against all
idolaters and heretikes, as Papiists, Anabaptists, with
such like limmes of Antichrist, to roote out all
the doctrine of Devills and men, as the Masse, purga-
tory, prayers to Saints, and for the
dead, freewill, distinction of meates, apparrell and
dayes, vowes of single life, presence at idole service,
mans merits, with such like, which draw us from
the society of Christs Church, wherein standeth
onely remission of sinnes, purchased by Christs
blood, to all them that beleeve, whether they bee
Iewes or Gentiles, and lead us to vaine confidence
in creatures, and trust in our owne imaginations.

The for-
givenesse
of sins.

Refurrest: The punishment whereof, although God oftentimes
on of theg deferreth in this life; yet after the generall Re-
body.

A 3

surrection,

1 Joh. 6.
1 Heb. 5.
1 Joh. 3.
1 Mat. 8.
Luke 17.
Levit. 19.
Eccle. 19.
1 Cor. 5.
Rom 13.
Wis. 6.
Tit. 3.
1 Pet. 2.
1 Act. 5.
d. 10. 32.
2 Kg. 18. 23.
2 Chr. 29. 35.
1 Tim. 4.
Col. 2.
Mat. 15.
1 Cor. 29.
Heb. 9. 10.
Act. 10.
1 Joh. 2.
Rom. 7.
Gala. 5.
Col. 2.
Rom. 14.
1 Tim. 4.
Mar. 19.
1 Cor. 7.
1 Cor. 8. 10.
Cor. 6.
Luke 17.
Rom. 3.
1 Cor. 3.
Gala. 4.
1 Ha. 33.
Mar. 18.
Joh. 20.
1 Cor. 5.
Rom. 120.
Eph. 2.
1 Pet. 2.
Jude.
Rom. 9.
1 Act. 24.
1 Cor. 15.
Philp. 15.
1 Thess. 4.

The Confession of the Faith.

surrection, when our soules and bodies shall rise The Re-
 againe to immortality, they shall bee damned to surrection
 2 Theff. 4. unquenchable fire : and then wee, which have for- of the
 2 Joh. 7. taken all mans wisdom to cleave unto Christ, shall dead.
 Isa. 30. heare the joyfull voyce, f Come yee blessed of my
 Job. 5. Father, inherite yee the Kingdome prepared for
 f Mat. 25. you from the beginning of the World, and so shall
 1 Theff. 4. 5. go triumphing with him, in g body and soule, to
 Joh. 5. remaine everlastingly in glory, where wee shall see
 Isa. 16. God h face to face, and shall no more neede one to
 1 Cor. 13. instruct another : for wee shall all know him from
 1 Joh. 3. the highest to the lowest : to whom with the Sonne
 Iere. 31. and the holy Ghost bee all praise, honour,
 Heb. 8. and glory now and ever.
 So be it.

OF



OF THE MINISTERS and their Election.

What things are chiefly required
In the Ministers.

LEt the Church first diligently consider that the Minister, which is to be chosen, be not found culpable of any such faults, which Saint Paul reprehendeth in a man of that vocation: but contrariwise, indued with such vertues, that he may be able to undertake his charge, and diligently execute the same. Secondly, that he distribute faithfully the Word of God, and minister the Sacraments sincerely, ever carefull not onely to teach his flocke publikely, but also privately to admonish them, remembring alwayes, that if any thing perish through his default, the Lord will require it at his hands.

Of their office and duty.

BEcause the charge of the Word of God is of greater importance, then that any man is able to dispense therewith, and Saint Paul exhorteth to *b* esteeme them, as Ministers of Christ, and disposers of Gods mysteries, not *c* Lords, or Rulers, as Saint Peter saith, over the flocke: therefore the Pastors or Ministers chiefe office, standeth in *d* preaching the Word of God, and ministring the Sacraments, so that in consolations, judgements, elections and other politicall affaires his *e* counsell, rather then authority taketh place. And if so bee the Congregation upon just cause agree to Excommunicate, then it belongeth to the Minister, according to their *f* generall determination, to pronounce the sentence, to the end that all things may be done *g* orderly and without confusion.

^a 1 Cor. 9.
^b Acts. 6.
^c Luke 12.
^d 1 Cor.
^e 2 Cor. 4.
^f 1 Peter 5.
^g 2 Cor. 1.
Mat. 20.
^h Mat. 26. 28
Mal. 2.
1 Pet. 4.
Acts 3. & 16.
1 Cor. 1. 15.
ⁱ Acts 20.
^j 2 Cor. 4.
^k 1 Cor. 5.
^l 1 Cor. 11.

The

*The manner of electing the Pastors or
Ministers.*

THe Ministers and Elders at such times, as there wanteth a Minister, assemble the whole Congregation, exhorting them to advise and consider who may best serve in that roome and office. And if there be choise, the Church appoint two or three upon some certaine day to be examined by the Ministers and Elders.

First, as touching their doctrine, whether he that should be Minister, have good and sound knowledge in the holy Scriptures, and fit and apt gifts to communicate the same to the edification of the people. For the triall whereof, they propose him a theame, or text to be treated privatly, whereby his habilitie may the more manifestly appeare unto them.

Secondly, they inquire of his life and conversation, if he have in times past lived without slander, and governed himselfe in such sort as the Word of God hath not heard evill, or beene slandered through his occasion, which being severally done, they signifie unto the Congregation whose gifts they find most meete, and profitable for that Ministry: appointing also by a generall consent eight dayes at the least that every man may diligently inquire of his life and manners.

At the which time, the Minister exhorteth them to humble themselves to God, by ^a fasting and prayer, that both their election may be agreeable to his will, and also profitable to the Church. And if in the meane season, any thing be brought against him, whereby hee may be found unworthy by lawfull probations, then is he dismissed, and some other presented. If nothing be alledged: upon some certaine day, one of the Ministers at the morning Sermon presenteth him againe to the Church, framing his Sermon, or some part thereof, to the setting forth of his duty.

^b 1 Cor. 10.
Coloss. 3.
Mat 9.
^c 1 Thess. 5.
Coloss. 4.
Eph. 5.
Phillip. 1.

Then at after-noone, the Sermon ended, the Minister exhorteth them to the election, with the invocation of Gods Name, directing his prayer, as God shall move his heart. In like manner after the election, the Minister giveth thanks to God with request of such things, as shall be necessary for his office.

After

After that he is appointed Minister, the people sing a Psalm and depart.

Of the Elders, and as touching their office and Election.

THe Elders must be men of good life, and godly conversation, without blame and all suspicion, carefull for the flock, wise, and above all things, fearing God.

Whose office standeth in governing with the rest of the Ministers, in consulting, admonishing, correcting and ordering all things appertaining to the state of the Congregation. And they differ from the Ministers, in that they preach not the word, nor minister the Sacraments. In assembling the people, neither they without the Ministers, nor the Ministers without them may attempt any thing. And if any of the just number want, the Minister by the consent of the rest, warneth the people thereof, and finally admonisheth them to observe the same order, which was used in chusing the Ministers, as far forth as their vocation requireth.

Of the Deacons and their office and Election.

THe Deacons must be men of good estimation and report, discreet, of good conscience, charitable, wise, and finally indued with such vertues, as Saint Paul requireth in them. Their office is, to gather the almes diligently, and faithfully to distribute it, with the consent of the ministers, and Elders: also to provide for the sick and impotent persons, having ever a diligent care, that the charity of godly men be not wasted upon loyterers and idle vagabonds. Their election is, as hath been afore rehearsed in the Ministers and Elders.

^a Acts 6.
¹ Tim.

^b Rom. 12.

We are not ignorant that the Scriptures make mention of a fourth kind of Ministers, left to the Church of Christ, which also are very profitable, where time and place do permit.

B

These

1 Cor. 1.

These Ministers are called Teachers or Doctors, whose office is to instruct and teach the faithful in sound doctrine, providing with all diligence, that the purity of the Gospell be not corrupt, either through ignorance, or evill opinions. Notwithstanding, considering the present state of things, we comprehend under this title such meanes, as God hath in his Church, that it should not bee left desolate, nor yet his doctrine decay, for default of Ministers thereof.

Therefore to terme it by a word more usuall in these our dayes, we may call it the order of Schooles, wherein the highest degree and most annexed to the Ministry and government of the Church, is the exposition of Gods Word, contained in the old and new Testament.

But because man can not so well profit in that knowledge, except they be first instructed in the tongues and humane sciences, (for now God worketh not commonly by miracles) it is necessary that seed be sowne for the time to come, to the intent that the Church be not left barren, & wast to our posterity, and that Schooles also be erected, and Colledges maintained with just and sufficient stipends wherein youth may be trained in the knowledge and feare of God, that in their ripe age they may prove worthy members of our Lord Iesus Christ, whether it be to rule in civill policy, or to serve in the spirituall ministry, or else to live in godly reverence and subjection.

**The weekly assembly of the Ministers, Elders
and Deacons.**

TO the intent, that the Ministry of Gods Word may be had in reverence, and not brought to contempt through the evill conversation of such, as are called thereunto, and also that faults and vices may not by long suffrance grow at length
to

Interpretation.

II

to extreme inconveniences : it is ordained that every thursday the Ministers and Elders in their assembly or consistory diligently examine all such faults and suspicions, as may be espied, not onely among others, but chiefly among themselves, lest they seeme to be culpable of that which our Saviour Christ ^a reproved in the Pharises, who could espy a mote in another mans eye, ^b and could not see a beame in their own. ^a Mat. 7. ^b Luke 6. ^c Rom. 2.

And because the ^b eye ought to be more cleare then the rest ^b of the body, the Minister may not be spotted with any vice, ^b but to the great slander of Gods Word, whose message he beareth. Therefore it is to be understood that there be certaine faults, which if they be deprehended in a Minister, hee ought to be deposed ; as heresie, papistry, schisme, blasphemy, perjury, fornication, theft, drunkennesse, usury, fighting, unlawfull games with such like. ^b Mat. 6. ^c Luke 11.

Others are more tolerable, if so be that after brotherly admonition he amend his fault : as strange and unprofitable fashion in preaching the Scriptures, curiosity in seeking vaine questions, negligence, aswell in his Sermons, and in studying the Scriptures, as in all other things concerning his vocation, scurrility, flattering, lying, backbiting, wanton words, deceit, covetousnesse, taunting, dissolution in apparrell, gesture and other his doings, which vices as they be odious in all men, so in him that ought to be as an example to others of perfection, in no wise are to be suffered : especially, if so be that according to Gods rule, being brotherly advertised, he acknowledge not his fault and amend.

Interpretation of the Scriptures.

Every weeke once the Congregation assemble to heare some place of the Scriptures orderly expounded. At which time it is lawfull for every man to speake or inquire as God shall move his heart, and the Text minister occasion, so it be without pertinacity or disdain, as one that rather seeketh to profit then to contend. And if so be any contention rise, then such as are appointed Moderators, either satisfie the party, or else if he seeme to cavill, exhort him to keepe silence, referring the

Confession.

the judgement thereof to the Ministers, and Elders, to be determined in their assembly before mentioned.

¶ When the Congregation is assembled at the houre appointed, the Minister useth this confession, or like in effect, exhorting the people diligently to examine themselves, following in their hearts the tenor of his words.

THE CONFESSION OF *our finnes.*

• Rom. 3.
Psal. 14.
b Gal. 5.
c 1c. 30.
Isa. 10.

O Eternall God and most mercfull Father, wee confesse, and acknowledge here before thy divine Majesty, that we are miserable ^a sinners, conceived and borne in sin and iniquity, so that in us there is no ^b goodnesse. For the ^c flesh evermore rebelleth against the spirit, whereby wee continually transgresse thine holy precepts, and Commandements, and so purchase to our selves through thy just judgement death and damnation. Notwithstanding, O heavenly Father, forasmuch as we are displeased with our selves for the finnes that we have committed against thee, and do unfainedly repent us of the same, wee most humbly beseech thee for Iesus Christs sake, to shew thy mercy upon us, to forgive us all our finnes, and to increase thine holy Spirit in us, that we acknowledging from the botome of our hearts our own unrighteousnesse, may from henceforth not only mortifie our sinfull lusts and affections, but also bring forth such fruits, as may be agreeable to thy most blessed will: not for the worthinesse thereof, but for the merits of thy dearly beloved Sonne Iesus Christ our onely Saviour, whom thou hast already given an oblation and offering for our finnes, and for whose sake we are certainly perswaded, that thou wilt deny us nothing, that wee shall aske in his name according to thy will. For thy Spirit doth assure our consciences, that thou art our mercifull Father; and so lovest us thy children through him, that nothing is able to remove thine heavenly grace and favour from us. To thee therefore, O Father, with the Sonne and the holy Ghost be all honour and glory, World without end, So be it.

AN-



ANOTHER CONFESSION AND

Prayer commonly used in the Church of

Edinburgh, on the day of com-

mon Prayers.

O Dreadfull and most mighty God, thou that from the beginning hast declared thy selfe a consuming fire, against the contemnners of thy most holy precepts, and yet to the penitent sinners, hast alwayes shewed thy selfe, a favourable Father, and a God full of mercy: we thy creatures, and workmanship of thine owne hands, confesse our selves most unworthy to open our eyes unto the Heavens, but faine lesse to appeare in thy presence. For our consciences accuse us, and our manifest iniquities have borne witness against us, that we have declined from thee. We have beene polluted with idolatry: wee have given thy glory to creatures, wee have sought support where it was not to be found, and have lightlyed thy most hollesome admonitions. The manifest corruption of our lives in all estates, evidently prooveth, that we have not rightly regarded thy statutes, lawes, and holy ordinances. And this was not onely done, O Lord, in the time of our blindness: but even now, when of thy mercy thou hast opened unto us an entrance to thine heavenly Kingdome, by the preaching of thine holy Evangell, the whole body of this miserable Realme still continueth in their former impiety. For the most part, alas, following the footsteps of the blinde and obstinate Princeesse, utterly despise the light of thine Evangell, and delight in ignorance and idolatry: others live as a people without God, and without all feare of thy terrible judgements. And some, O Lord, that in mouth professe thy blessed Evangell, by their slanderous life blaspheme the same. We are not ignorant, O Lord, that thou art a righteous judge, that cannot suffer iniquity long to be unpunished upon the obstinate transgressors, especially, O Lord, when that after so long blindness and horrible defection from thee, so lovingly, thou callest us againe to thy

favour and fellowship, and that yet we doe obstinately rebell, we have, O Lord, in our extreame misery called unto thee, yea, even when wee appeared utterly to have beene consumed in the fury of our enemies, & then didst thou mercifully incline thine eares unto us. Thou foughtest for us even by thine owne power, when in us there was neither wisdom nor force. Thou alone brakest the yoke from our necks, and set us at liberty, when wee by our foolishnesse had made our selves slaves unto strangers, and mercifully unto this day hast thou continued with us the light of thine Evangell, and so cease not to heape upon us benefits, both spirituall and temporall. But yet alas, O Lord, we clearly see, that our great ingratitude craveth farther punishment at thy hands, the signes whereof are evident before our eyes. (For the whispering of sedition: the contempt of thy graces offered, and the maintenance of Idolatry, are assured signes of thy farther plagues to fall upon us in particular for our grievous offences. And this unmeasurable untemperatnesse of the ayre, doth also threaten thine accustomed plague of famine, which commonly followeth ryotous excesse and contempt of the poore, wherewith alas, the whole earth is replenished.)

We have nothing, O Lord, that we may lay betwixt us and thy judgement, but thine only mercy, freely offered unto us in thy deare Sonne our Lord Iesus Christ, purchased to us by his death and passion. For if thou wilt enter into judgement with us thy creatures, and keepe in minde our grievous sinnes and offences, then can there no flesh escape condemnation. And therefore, we most humbly beseech thee, O Father of mercies, for Christ Iesus thy Sonnes sake, to take from us, these stony hearts, who so long have heard, as well thy mercies, as severe judgements, and yet have not beene effectually moved with the same, and give unto us hearts mollified by thy spirit, that may both conceive and keepe in mind the reverence that is due unto thy Majesty. Look, O Lord, unto thy chosen children laboring under the imperfections of the flesh, and grant unto us that victory that thou hast promised unto us by Iesus Christ thy son our only Saviour, Mediator and lawgiver. To whom with thee and the holy Ghost be all honor and praise now and ever.



A CONFESSION OF SINNES,
and petitions made unto God in the time of our
extreame troubles, and yet commonly used in the
Churches of *Scotland* before the Sermon.

ETernall and everlastig God, father of our Lord Iesus Christ,
thou that shewest mercy and keepest covenant with them
that love, and in reverence keepe thy commandements, even
when thou powrest forth thy hote displeasure and just judge-
ments upon the obstinat inobedient: We here, prostrate our
selves before the throne of thy Majesty, from our hearts con-
fessing, that justly thou hast punished us by the tyranny of
strangers, and that more justly thou mayest bring upon us againe
the bondage and yoake which of thy mercy for a season thou
hast removed: our Kings, Princes, and people in blindnesse have
refused the word of thine eternall verity, and in so doing, we
have refused the league of thy mercy offered to us, in Iesus
Christ thy sonne, which albeit thou now of thy meere mercy
hast offered to us againe in such aboundance, that none can be
excused by reason of ignorance, yet not the lesse to the judge-
ment of men, impiety overfloweth the whole face of this realm.
For the great multitude delight themselves in ignorance and
Idolatry: and such alas, as appeare to reverence and imbrace
thy word, doe not expresse the fruits of Repentance, as it be-
commeth the people, to whom thou hast shewed thy selfe so
mercifull, and favourable. These are thy just judgements O
Lord, whereby thou punishest sin by sin, and man by his owne
iniquity, so that there can be no end of sin, except thou prevent
us with thy undeserved grace: Convert us therefore, O Lord,
and we shall be converted; suffer not our unthankfulnesse to
procure of thy most just judgements, that strangers againe im-
pire above us, nether yet that the light of thy Evangell be taken
from us. But howsoever it be, that the great multitude be alto-
gether rebellious, and also that in us there remaineth perpetuall
imper-

imperfections, yet for the glory of thy owne Name, and for the glory of thy only beloved Sonne Iesus Christ, whose verity and Euangell thou of thy meere mercy hast manifested amongst us: it will please thee to take us into thy protection, and in thy defence, that all the World may know, that as of thy meere mercy, thou hast begun this worke of our salvation amongst us, so of this same mercy thou wilt continue it. Grant us this mercifull Father, for Christ Iesus thy Sonnes sake, So be it.

This done, the people sing a Psalm all together in a plaine tune: which ended, the Minister prayeth for the assistance of Gods holy Spirit, as the same shall move his heart, and so proceedeth to the Sermon, using after the Sermon, this prayer following, or such like.

A Prayer for the whole State of Christs Church.

Almighty God, and most mercifull Father, we humbly submit our selves and fall downe before thy Majesty, beseeching thee from the botome of our hearts, that this seede of thy word, now sowne among us, may take such deep roote, that neither the burning heate of persecution cause it to wither, neither the thorny cares of this life do choke it, but that as seede sown in good ground, it may bring forth thirty, sixty and an hundred fold, as thine Heavenly wisdome hath appointed. And because wee have neede continually to crave many things at thine hands, we humbly beseech thee, O Heavenly Father, to grant us thine holy Spirit, to direct our petitions, that they may proceed from such a fervent mind as may be agreeable to thy most blessed will.

2 Cor. 3.
Ioh. 19.
Phil. 2.
4 Psal. 40.
1 Pet. 1.

And seeing that our infirmity is able to doe nothing without thine helpe, and that thou art not ignorant with how many, and great tentations we poore wretches are on every side inclosed and compassed, let thy strength, O Lord, sustaine our weakenesse, that we being defended with the force of thy grace may be safely preserved against all assaults of Satan, who goeth

goeth about continually like a roaring Lyon seeking to devour us. ¶ Increase our Faith, O mercifull Father, that we doe not swarve at any time from thine Heavenly Word, but augment in us hope & love, with a carefull keeping of all thy Commandements, that no hardness of heart, no hypocrisie, no concupiscence of the eyes, nor intisements of the World, doe draw us away from thine obedience. And seeing we live now in these most perillous times, let thy fatherly providence defend us against the violence of all our enemies, which do every where pursue us, but chiefly against the wicked rage and furious uproares of that Romish idole, enemy to thy Christ.

Furthermore, forasmuch as by thine holy Apostle we be taught to make our Prayers, and supplications for all men, we pray not only for our selves here present, but beseech thee also, to reduce all such as be yet ignorant, from the miserable captivity of blindness and error, to the pure understanding of thine heavenly truth, that we all with one consent and unity of minds, may worship thee our only God and Saviour: and that all Pastors, shepherds, and Ministers, to whom thou hast committed the dispensation of thine holy word, and charge of thy chosen people, may both in their life and doctrine, be found faithfull, setting only before their eyes thy glory, and that by them all poore sheepe which wander and goe astray, may be gathered and brought home to thy fold.

Moreover, because the hearts of rulers are in thine hands, we beseech thee to direct and governe the hearts of all Kings, Princees, and Magistrates, to whom thou hast committed the sword: especially, O Lord, according to our bounden duty we beseech thee to maintaine and increase the noble estate of the Kings Majesty, and his honorable counsell with all the estate and whole body of the common Wealth. Let thy fatherly favour so preserve him, and thine holy Spirit so governe his heart, that he may in such sort execute his office, that thy Religion may be purely maintained, manners reformed, and sinne punished according to the precise rule of thine holy Word.

And for that we be all members of the mysticall body of Christ Iesus, we make our requests unto thee, O Heavenly Father, for all such as are afflicted with any kinde of crosse or Tribulation, as Warre, Plague, Famine, sicknesse, Poverty, Imprisonment,

1 Pet. 5.
1 Luke. 17.

2 Psal. 95.
Heb. 3. 4.
1 Joh. 3.

1 Tim. 4.
1 Pet. 3.
2 Tim. 3.
Jude.
1 Revel. 12.

1 Rom. 13.
Joh. 19.

1 Tim. 2.
Jam. 1.

2 Cor. 12.
Rom. 12.

1 Jam. 5.

p 1 Cor.
Heb, 13.

prisonment, Persecution, Banishment, or any other kinde of thy roddes : whether it be griefe of body, or unquietnesse of mind, that it would please thee to give them patience and constancy, till thou send the full deliverance out of al their troubles. And finally, O Lord God, most mercifull Father, wee most humbly beseech thee, to shew thy great mercies upon our brethren, which are persecuted, cast in prison, and daily condemned to death for the testimony of thy truth. And though they be utterly destitute of all mans aid, yet let thy sweete comfort never depart from them, but so inflame their hearts with thine holy Spirit, that they may boldly, and chearfully abide such tryall, as thy godly wisdom shall appoint, so that at length aswell by their death, as by their life, the Kingdome of thy Son Iesus Christ may increase and shine through all the World. In whose name we make our humble petitions unto thee, as he hath taught us.

Our Father which art in Heaven, &c.

Almighty and everliving God, vouchsafe, we beseech thee, to grant us perfitt continuance in thy lively faith, augmenting the same in us daily, till we grow to the full measure of our perfection in Christ, whereof we make our confession, saying.

I beleeve in God, &c.

¶ Then the people sing a Psalm, which ended, the Minister pronounceth one of these blessings, and so the Congregation departeth.

Num. 6.

THe Lord blesse us and save us : the Lord make his face shine upon us, and be mercifull unto us : the Lord turne his countenance towards us, and grant us his peace.

2 Cor, 13.

THe grace of our Lord Iesus Christ, the love of God, and communion of the holy Ghost be with us all, So be it.

¶

¶ It shall not be necessary for the Minister dayly to repeat all these things before mentioned, but beginning with some manner of confession, to proceed to the Sermon, which ended, he either useth the Prayer for all estates before mentioned, or else prayeth, as the Spirit of God shall move his heart, framing the same according to the time and matter which he hath intreated of. And if there shall be at any time any present plague, famine, pestilence, war, or such like, which be evident tokens of Gods wrath, as it is our part, to acknowledge our sins to be the occasion thereof, so are we appointed by the Scriptures to give our selves to mourning, fasting, and prayer, as the meanes to turne away Gods heavy displeasure. Therefore it shall be convenient, that the Minister at such time, doe not only admonish the people thereof, but also use some forme of prayer, according as the present necessity requireth, to the which he may appoint, by a common consent, some severall day after the Sermon, weekly to be observed.

Levi. 26.
Deut. 28.
1 King. 8.
2 Sa. 24.

¶ These Prayers that follow, are used in the French Church of Geneva: the first serveth for Sunday after the Sermon, and the other that followeth, is said upon Wednesday, which is the day of Common Prayer.

Another manner of Prayer after the Sermon.

Almighty God and Heavenly Father, since thou hast promised to grant our requests which we shall make unto thee in the Name of our Lord Iesus Christ thy wellbeloved Sonne: and we are also taught by him and his Apostles to assemble our selves in his name, promising that he will be among us and make intercession for us unto thee, for the obtaining of all such things, as we shall agree upon here in Earth: we therefore (having first thy Commandement to pray for such as thou

haſt appointed rulers and governours over us, and alſo for all things needfull both for thy people, and for all ſorts of men, forasmuch as our faith is grounded on thine holy word and promiſes, and that we are here gathered together before thy face and in the Name of thy Sonne our Lord Ieſus) we, I ſay, make our earneſt ſupplication unto thee, our moſt mercifull God and bountifull Father, that for Ieſus Chriſts ſake our only Saviour and Mediator, it would pleaſe thee of thine infinite mercy, freely to pardon our offences, and in ſuch ſort to draw and lift up our hearts and affections towards thee, that our requests may both proceede of a ſervent minde, and alſo be agreeable unto thy moſt bleſſed will and pleaſure, which is only to be accepted.

(.) We beſeech thee therefore, O Heavenly Father, as touching all Princes and Rulers, unto whom thou haſt committed, the adminiſtration of thy juſtice, and namely, as touching the excellent eſtate of the Kings Maieſty and all his honorable counſell with the reſt of the Magiſtrates and commons of the Realme, that it would pleaſe thee to grant him thine holy Spirit, and increaſe the ſame, from time to time in him, that he may with a pure Faith acknowledge Ieſus Chriſt thine only Sonne our Lord, to be King of all Kings, and Governour of all Governours, even as thou haſt given all power unto him both in Heaven and in Earth: and ſo give himſelfe wholly to ſerve him, and to advance his Kingdome in his Dominions, (ruling by thy Word his ſubjects, which be thy Creatures, and the ſheepe of thy paſture) that we being maintained in peace and tranquillity, both here and every where, may ſerve thee in all holineſſe and vertue: and finally being delivered from all feare of enemies, may render thanks unto thee all the dayes of our life.

We beſeech thee alſo, moſt deare Father and Saviour, for all ſuch as thou haſt appointed Miniſters unto thy faithfull people, and unto whom thou haſt committed the charge of ſoules, and the Miniſtry of thine holy Goſpell, that it would pleaſe thee ſo to guide them with thine holy Spirit, that they may be found faithfull and zealous of thy glory, directing alwayes their whole ſtudies unto this end, that the poore ſheepe which be gone aſtray out of the flock, may be ſought out and brought againe unto the Lord Ieſus, who is the chiefe Shepherd and head

head of all Bishops, to the intent they may from day to day grow and increase in him unto all righteousness and holiness: and on the other part, that it would please thee to deliver all thy Churches from the danger of ravening Wolves, and from hirelings, who seeke their own ambition and profit, and not the setting forth of thy glory only, and the safeguard of thy flock.

Moreover, wee make our prayers unto thee, O Lord God, most mercifull Father, for all men in generall, that as thou wilt be known to be the Saviour of all the World by the redemption purchased by thine only Sonne Iesus Christ: even so that such as have beene hitherto holden captive in darkenesse and ignorance for lack of the knowledge of thy Gospell, may through the preaching thereof, and the cleare light of thine holy Spirit, be brought into the right way of salvation, which is to know that thou art only very God, and that he, whom thou hast sent, is Iesus Christ: likewise that they whom thou hast already endued with thy grace, and illuminated their hearts with the knowledge of thy Word, may continually increase in godlinesse, and be plenteously enriched with spirituall benefits: so that we may altogether worship thee, both with heart and mouth, and render due honor and service unto Christ our Master, King and Law-maker.

In like manner, O Lord of all true comfort, we commend unto thee in our prayers all such persons, as thou hast visited and chastised by thy crosse and tribulation, all such people as thou hast punished with pestilence, war, or famine, and all other persons afflicted with poyerty, imprisonment, sickness, banishment, or any like bodily adversity, or hast otherwise troubled and afflicted in spirit: that it would please thee to make them perceive thy fatherly affection toward them, that is, that these crosses be chastisings for their amendment, to the intent that they should unfainedly turne unto thee, and so by cleaving unto thee might receive full comfort and be delivered from all manner of evill. But especially we commend unto thy divine protection all such which are under the tyranny of Antichrist, and both lack this food of life, and have not liberty to call upon thy Name in open assembly: chiefly, our poore brethren which are imprisoned and persecuted by the enemies of thy Gospell, that it would please thee, O Father, of consolations, to strengthen them by the power of thine holy Spirit, in such

fort as they never shrinke backe, but that they may constantly persevere in thine holy vocation, and so to succour and assist them as thou knowest to be most expedient, comforting them in their afflictions, maintaining them in thy safeguard against the rage of Wolves, and increasing in them the gifts of thy Spirit, that they may glorifie thee their Lord God, both in their life and in their death.

If the Lords
Supper bee
Ministred,
then is here
added this
clause.

* And to ce-
lebrate his
holy Supper.

Finally, O Lord God most deare Father, we beseech thee to grant unto us also, which are here gathered together in the Name of thy Sonne Iesus, to heare his word preached, that we may acknowledge truly and without hypocrisie, in how miserable a state of perdition we are in by nature, and how worthily we procure unto our selves everlasting damnation, heaping up from time to time thy grievous punishments toward us, through our wicked and sinfull life, to the end that (seeing there remaineth no sparke of goodnesse in our nature, and that there is nothing in us, as touching our first Creation, and that which we receive of our parents, meete to enjoy the heritage of Gods Kingdome) we may wholly render up our selves with all our hearts and with an assured confidence unto thy dearely beloved Sonne Iesus our Lord, our only Saviour and Redecmer, to the intent that he dwelling in us, may mortifie our old man, that is to say, our sinfull affections, and that we may be renewed into a more godly life, whereby thine holy Name (as it is worthy of all honor) may be advanced and magnified throughout the World, and in all places: likewise that thou mayst have the tuition and governance over us, and that we may learne dayly more and more to humble and submit ourselves unto thy Majesty, in such sort that thou mayst be counted King and governour over all, guiding thy people with the Scepter of thy word, and by the vertue of thine holy Spirit, to the confusion of thine enemies, through the might of thy truth and righteousness, so that by this means all power and height which withstandeth thy glory, may be continually throwen down, and abolished, unto such time, as the full and perfect face of thy Kingdome shall appeare, when thou shalt show thy selfe in judgement in the person of thy Son: whereby also we with the rest of thy Creatures, may render unto thee perfect and true obedience, even as thine heavenly Angels do apply themselves only to the performing of thy Commandments:

Hallowed
bee thy
Name.

Thy King-
dome come.

Thy will be
done.

ments : so that thine only will may be fulfilled without any contradiction, and that every man may bend himselfe to serve and please thee, renouncing their own wills, with all the affections and desires of the flesh. Grant us also, good Lord, that we thus walking in the love and dread of thine holy Name, may be nourished through thy goodnesse, and that we may receive at thine hands all things expedient and necessary for us, and so use thy gifts peaceably and quietly, to this end, that when we see that thou hast care of us, we may the more affectuously acknowledge thee to be our Father, looking for all good gifts at thine hand, and by withdrawing and pulling back all our vaine confidence from Creatures, may set it wholly upon thee, and so rest only in thy most bountiful mercy. And forsomuch as whiles we continue here in this transitory life, we are so miserable, so fraile, and so much enclined unto sin, that we fall continually and swarve from the right way of thy Commandments, we beseech thee pardon us our innumerable offences, whereby we are in danger of thy judgement and condemnation, and forgive us so freely, that death and sin may hereafter have no title against us, neither lay unto our charge the wicked roote of sin, which doth evermore remaine in us : but grant that by thy Commandement we may forget the wrongs which other do unto us, and in stead of seeking vengeance, may procure the wealth of our enemies. And forasmuch as of our selves we are so weake, that we are not able to stand upright one minute of an houre, and also that we are so belayd, and assaulted evermore with such a multitude of so dangerous enemies, that the devill, the World, sin, and our own concupiscences do never leave off to fight against us : let it be thy good pleasure to strengthen us with thy holy Spirit, and to arme us with thy grace, that thereby we may be able constantly to withstand all tentations, and to persevere in this spirituall battel against sin untill such time as we shall obtaine the full victory, and so at length may triumphantly rejoyce in thy Kingdom, with our Captaine, and governour, **our Iesus Christ our Lord.**

Give us this
day our
daily bread.

And forgive
us our trespases.

And lead us
not into
tentation.

This
for our use.



This Prayer following is used to be said after the Sermon on the day which is appointed for common Prayer : and it is very proper for our state and time, to move us to true repentance , and to turne back Gods sharpe rods which yet threaten us.

Another Prayer.

GOd Almighty and Heavenly Father, we acknowledge in our consciences and confesse, as the truth is, that we are not worthy to lift up our eyes unto Heaven, much lesse meete to come into thy presence, and to be bold to thinke that thou wilt heare our Prayers, if thou have respect to that which is in us : for our consciences accuse us, and our own sins doe beare witness against us : yea, and we know that thou art a righteous Iudge, which doest not count sinners righteous, but punishest the faults of such as transgresse thy Commandements. Therefore, O Lord, when we consider our whole life, we are confounded in our own hearts, and cannot chuse but be beaten down, and as it were despaire, even as though we were already swallowed up in the deepe goulfe of death. Notwithstanding, most mercifull Lord, since it hath pleased thee of thine infinite mercy, to command us to call upon thee for helpe, even from the deepe bottome of Hell : and that the more lack and default we fee in our selves, so much the rather we should have recourse unto thy Sovereigne bounty : since also thou hast promised to heare and accept our requests and supplications without having any respect to our worthinesse, but only in the Name, and for the merits of our Lord Iesus Christ, whom alone thou hast appointed to be our intercessor and advocate : we humble our selves before thee, renouncing all vaine confidence in mans helpe, and cleave only to thy mercy, and with full confidence call upon thine holy Name to obtaine pardon for our sins.

First,

First, O Lord, besides the innumerable benefits which thou doest universally bestow upon all men in Earth, thou hast given us such special graces, that it is not possible for us to rehearse them, no nor sufficiently to conceive them in our minds. As namely, it hath pleased thee to call us to the knowledge of thine holy Gospell drawing us out of the miserable bondage of the Devil, whose slaves we were, and delivering us from most cursed idolatry and wicked superstition, wherein we were plunged, to bring us into the light of thy truth. Notwithstanding such is our obstinacy and unkindnesse, that not only we forget those thy benefits, which we have received at thy bountifull hand: but have gone astray from thee, and have turned our selves from thy Law, to goe after our own concupiscence and lusts, and nether have given worthy honor and due obedience to thine holy word, nether have advanced thy glory, as our duty required. And although thou hast not ceased continually to admonish us most faithfully by thy word, yet we have not given care to thy fatherly admonition.

Wherefore, O Lord, we have sinned and have grievously offended against thee, so that shame and confusion appertaineth unto us: and we acknowledge that we are altogether guilty before thy judgement, and that if thou wouldest intreat us according to our demerits, we could looke for none other then death and everlasting damnation. For although we would goe about to cleare and excuse our selves, yet our own conscience would accuse us, and our wickednesse would appeare before thee to condemne us. And in very deede, O Lord, we see by the corrections which thou hast already used towards us, that we have given thee great occasion to be displeased with us: for seeing that thou art a just and an upright judge, it can not be without cause, that thou punishest thy people. Wherefore, forasmuch as we have felt thy stripes, we acknowledge that we have justly stirred up thy displeasure against us, yea, and yet we see thine hand lifted up to beate us a fresh: for the rods and weapons wherewith thou art accustomed to execute thy vengeance, are already in thine hand: and the threatnings of thy wrath, which thou usest against the wicked sinners, be in full readinesse.

Now though thou shouldest punish us much more grievously, then thou hast hitherto done, and that, whereas we

hath received one stripe, thou wouldest give us an hundred : yea, if thou wouldest make the curses of thine old Testament, which came then upon thy people Israel, to fall upon us, we confesse that thou shouldest doe therein very righteously, and wee can not deny, but wee have fully deserved the same.

Yet Lord for so much as thou art our Father, and we be but Earth and Ashe: seeing thou art our maker, and we the workmanship of thine Hands: since thou art our Pastor, and we thy flock: seeing also that thou art our Redeemer, and we are the people whom thou hast bought, finally because thou art our God, and we thy chosen heritage, suffer not thine anger so to kindle against us, that thou shouldest punish us in thy wrath, neither remember our wickednesse, to the end to take vengeance thereof, but rather chastise us gently according to thy mercy.

Truly it is, O Lord, that our misdeeds have inflamed thy wrath against us, yet considering that we call upon thy Name, and bese thy make and badge, maintaining rather the worke that thou hast begun in us by thy free grace, to the end that all the World may know that thou art our God and Saviour. Thou knowest that such as be dead in grave, and whom thou hast destroyed, and brought to confusion, will not set forth thy praises, but the hearty soules, and comfortlesse, the humble hearts, the consciences oppressed and laden with the grievous burthen of their sins, and therefore thirst after thy grace, they shall set forth thy glory and praise.

Thy people of Israel oftentimes provoked thee to anger through their wickednesse, whereupon thou didst, as right required, punish them: but so soone as they acknowledged their offences, and returned to thee, thou didst receive them alwayes to mercy: and were their enormities and sins never so grievous, yet for thy covenants sake, which thou hadst made with thy servants Abraham, Isaac, and Iakob, thou hast alwayes withdrawn from them the rods and curses which were prepared for them, in such sort that thou didst never refuse to heare their Prayers.

We have obtained by thy goodnesse a far more excellent Covenant which we may alledge, that is, the covenant which thou first madest and establishst by the Hand of Iesus our Saviour,

our;

our, and was also by thy Divine providence written with his Blood, and sealed with his Death and Passion. Therefore, O Lord, we renouncing our selves, and all vaine confidence in mans helpe, have your only refuge to this thy most blessed Covenant, whereby our Lord Iesus, through the offering up of his body in sacrifice, hath reconciled us unto thee. Behold therefore, O Lord, in the face of thy Christ, and not in us, that by his intercession thy wrath may be appeased, and that the bright beames of thy countenance may shine upon us to our great comfort and assured salvation: and from this time forward vouchsafe to receive us under thine holy tuition, and governe us with thine holy Spirit, whereby we may be regenerate anew unto a far better life, so that thy Name may be sanctified. Thy Kingdome come, Thy will be done even in Earth as it is in Heaven: Give us this day our daily bread: And forgive us our dettes, even as we forgive our debtors: And lead us not into temptation, but deliver us from evill; For thine is the Kingdome, and the power and the glory, for ever and ever, Amen.

And albeit we are most unworthy in our own selves, to open our mouths, and to intreate thee in our necessities, yet for so much as it hath pleased thee to command us to pray one for another, we make our humble prayers unto thee for our poore brethren, and members, whom thou dost visite and chastise with thy Rods and corrections, most instantly desiring thee, to turne away thine anger from them. Remember, O Lord, we beseech thee, that they are thy children, as we are: and though they have offended thy Majesty, yet that it would please thee not to cease to proceede in thine accustomed bounty and mercy, which thou hast promised should evermore continue to wards thine Elect. Vouchsafe therefore, good Lord, to extend thy pity upon all thy Churches, and towards all thy people, whom thou dost now chastise either with Pestilence, or War, or such like thine accustomed Rods, whether it be by sicknesse, prison or poverty, or any other affliction of conscience and minde: that it would please thee to comfort them as thou knowest to be most expedient for them: so that thy Rods may be instructions for them to assure them of thy favour, and for

their amendment, when thou shalt give them constancy and patience, and also aswage and stay thy corrections: and so at length by delivering them from all their troubles, give them most ample occasion to rejoyce in thy mercy, and to praise thine holy Name: chiefly that thou wouldst, O Lord, have compassion aswell on all, as on every one of them that employ themselves for the maintainance of thy truth: strengthen them O Lord, with an invincible constancy, defend them, and assist them in all things and every where: overthrow the crafty practises and conspiracies of their enemies and thine, bridle their rage, and let their bould enterprises which they undertake against thee and the members of thy Sonne turne to their own confusion: and suffer not thy Kingdome of Christians to be utterly desolate, nether permit that the remembrance of thine holy Name be cleane abolished in Earth, nor that they, among whom it hath pleased thee to have thy praises celebrated, be destroyed, and brought to nought, and that the Turkes, Pagans, Papiists, and other Infidels might boast themselves thereby and blaspheme thy Name.

PRAYERS USED IN THE Churches of *Scotland*, in the time of their per- secution by the Frenchmen, but principally when the Lords Table was to be ministred.

Eternall and everliving God, Father of our Lord Iesus Christ, we thy Creatures and the workmanship of thine own hands, sometimes dead by sin, and thrall to Satan by means of the same, but now of thy meere mercy called to liberty and life, by the preaching of thine Evangel, doe take upon us this boldnesse, (not of our selves, but of the Commandement of thy deare Sonne our Lord Iesus Christ) to powre forth before thee the petitions and complaints, of our troubled hearts, oppressed with feare and wounded with sorrow. True it is, O Lord, that we are not worthy to appeare in thy presence, by the reason of our manifold offences, nether yet are we worthy to obtaine any comfort of thy hands, for any righteousness that is in us.

And

¶

But

But seeing, O Lord, that to turne back from thee, and not to call for thy support in the time of our trouble, it is the enterance to death, and the plaine way to desperation: we therefore confounded in our selves (as the people that on all sides is assaulted with sorrowes) doe present our selves before thy Majesty, as our Sovereaign Captaine and only Redeemer Iesus Christ hath commanded us, in whose name, and for whose obedience, we humbly crave of thee remission of our former iniquities, as well committed in matters of Religion, as in our lives and conversation. The examples of others that have called unto thee in their like necessities, give unto us experience, that thou wilt not reject us, nother yet suffer us for ever to be confounded. Thy people Israel did often times decline from thy Lawes, and did follow the vanity of superstition and idolatry; and oftentimes didst thou correct and sharply punish them; but thou didst never utterly despise them, when in their miseries unfainedly they turned unto thee. Thy Church of the Iewes were sinners, O Lord, and the most part of the same did consent to the death of thy deare Sonne our Lord Iesus Christ, and yet didst not thou despise their prayers, when in the time of their grievous persecution they called for thy support. O Lord, thou hast promised no lesse to us, then thou hast performed to them, and therefore take we boldnesse at thine own Commandement, and by the promise of our Lord Iesus Christ, most humbly do crave of thee, that as it hath pleased thy mercy, partly to remove our ignorance and blindnesse, by the light of thy blessed Evangell, that so it may please thee to continue the same light with us, till that thou deliver us from all calamitie and trouble. And for this purpose, O Lord, it will, lease thee to thrust out faithfull workemen in this thy harvest within this Realme of Scotland, to the which after so long darknesse of Papistry and superstition, thou hast offered the truth of thine Evangel in all purenesse & simplicity: continue this thy grace with us, O Lord, and purge this Realme from all false teachers, from dum dogs, dissembled hypocrits, cruell Wolves, and all such as shew themselves enemies to thy true Religion. (.)

But now, O Lord, the dangers which appeare and the trouble which increaseth by the cruell tyranny of forsworne strangers, compelleth us to complaine before the Throne

of thy mercy, and to crave of thee protection and defence against their most in iust persecution. That Nation, O Lord, for whose pleasure and for defence of whom we have offended thy Majesty, and violated our faith, oft breaking the leagues of unity and concord, which our Kings and governours have contracted with our neighbours: that Nation, O Lord, for whose alliance our fathers and predecessors have shed their blood, and we (whom now by tyranny they oppresse,) have oft sustained the hazard of battell: that Nation finally to whom alwayes we have beene faithfull, now after their long practised deceit, by manifest tyranny doe seeke our destruction, worthily and justly mayst thou, O Lord, give us to be slaves unto such tyrants, because for the maintainance of their friendship, we have not feared to breake our solemne othes made unto others, to the great dishonour of thine holy Name; and therefore justly mayest thou punish us by the same Nation for whose pleasure we feared not to offend thy divine Majesty. In thy presence, O Lord, we lay for our selves no kinde of excuse, but for thy deare Sonne Iesus Christs sake, we cry for mercy, pardon and grace. Thou knowest, O Lord, that their crafty wits, in many things have abused our simplicity: for under pretence of the maintenance of our liberty, they have sought, and have found the way (unlesse thou alone confound their counsels) to bring us in their perpetuall bondage. And now the rather, O Lord, doe they seeke our destruction, because we have refused that Roman Antichrist, whose Kingdome they defend, in dayly shedding the blood of thy Saints. In us, O Lord, there is no strength, no Wisdome, no number nor judgement to withstand their force, their craft, their multitude and diligence: and therefore, looke thou upon us, O Lord, according to thy mercy. Behold the tyranny used against our poore brethren and sisters, and have thou respect to that despitefull blasphemy which uncessantly they spew forth against thine eternall truth. Thou hast assisted thy Church even from the beginning, and for the deliverance of the same, thou hast plagued the cruell persecutors from time to time. Thy hand drowned Pharao: Thy sword devoured Amalec: Thy power repulsed the pride of Senacherib: And thine Angell so plagued Herod, that Wormes and Lice were punishers of his pride. O Lord, thou remainest one for ever, thy nature is unchangeable,

able, thou canst not but hate cruelty, pride, oppression and murder, which now the men whom we never offended pretend against us: Yea farther, by all meanes they seeke to banish from this Realme thy deare Sonne our Lord Iesus Christ, the true preaching of his word and faithfull Ministers of the same, and by tyranny they pretend to maintaine most abominable idolatry, and the pompe of that Roman Antichrist. Looke thou therefore upon us, O Lord, in the multitude of thy mercies, stretch out thine Arme, and declare thy selfe Protector of thy truth, repress the pride, and dunt thou the fury of these cruell persecutors: suffer them never so to prevaile against us, that the brightnesse of thy word be extinguished in this Realme, but whatsoever thou hast appointed in thine eternall counsell to become of our bodies: yet we most humbly beseech thee for Iesus Christs thy Sonnes sake, so to maintaine the purity of thine Evangel within this Realme, that we and our posterity may enjoy the fruition thereof, to the praise and glory of thine holy Name, and to our everlasting comfort. And this we most affectuously desire of thy mercy, by the merits and intercession of our Lord Iesus Christ. To whom with thee and the holy Ghost be all honour, glory, praise, and benediction, now and ever. So be it.

*This is added so oft as the Lords Table
is Ministered.*

NOW last, O Lord, we that be here assembled to celebrate the Supper of thy deare Sonne our Lord Christ, who did not only once offer his Body, and shed his Blood upon the Crosse for our full redemption: but also to keepe us in remembrance of that his so great a benefit: provided that his Body and Blood should be given to us to the nourishment of our soules: We, I say, that presently are comeneth to be partakers of that his most holy Table, most humbly doe beseech thee, to grant us grace, that in sincerity of heart, in true faith, and with ardent and unfained zeale, we may receive of him so great a benefite, to winne that fruitfully we may possess his Body and

and his Blood, yea, Iesus Christ himselfe very God and very man, who is that Heavenly Bread which giveth life unto the World. Give us grace O Father, so to eate his flesh and so to drinke his blood, that hereafter we live no more in our selves, and according to our corrupt nature, but that he may live in us, to conduct and guide us to that most blessed life that abideth for ever.

Grant unto us O Heavenly Father, so to celebrate this day the blessed memory of thy deare Sonne, that we may be assured of thy favour and grace towards us. Let our Faith so be exercised, that not only we may feele the increase of the same, but also, that the cleare confession thereof, with the good works proceeding of it, may appeare before men to the praise and glory of thine holy Name, which art God everlasting blessed for ever. So be it.

A thanksgiving unto God after our deliverance from the tyranny of the Frenchmen, with Prayers made for the continuance of the peace betwixt the Realmes of England and Scotland.

NOW, Lord, seeing that we injoy comfort both in body and Spirit, by reason of this quietnesse of thy mercy granted unto us, after our most desperate troubles, in the which we appeared utterly to have been overwhelmed: We praise and glorifie thy mercy and goodnesse, who pitiously looked upon us when we in our own selves were utterly confounded. But seeing, O Lord, that to receive benefits at thy hands, and not to be thankfull for the same, is nothing else but a seale against us in the day of Iudgement; We most humbly beseech thee, to grant unto us hearts so mindfull of the calamities past, that we continually may feare to provoke thy justice to punish us with the like or worse plagues. And seeing that when we by our own power were altogether unable to have freed ourselves from the tyranny of strangers, and from the bondage and thraldome pretended against us, thou of thine especial goodnesse didst move the hearts of our neighbours (of whom we had

had deserved no such favour, to take upon them the common burthen with us, and for our deliverance; not only to spend the lives of many, but also to hazard the estate and tranquillity of their Realme and common wealth. Grant unto us, O Lord, that with such reverence we may remember thy benefits received, that after this in our default, we never enter into hostility against the Realme and Nation of England. Suffer us never, O Lord, to fall to that ingratitude and detestable unthankfulness, that we shall seeke the destruction and death of those, whom thou hast made instruments to deliver us from the tyranny of mercilesse strangers. Disperse thou the counsellors of such as deceitfully travell to stirre the hearts of the inhabitants of either Realme against the other. Let their malicious practises be their own confusion, and grant thou of thy mercy that love, concord and tranquillity, may continue and increase amongst the inhabitants of this Isle, even to the coming of the Lord Iesus Christ; by whose glorious Evangel, thou of thy mercy dost call us both to unity, peace and Christian concord. The full perfection whereof we shall possesse in the fulnesse of thy Kingdome, when all offences shall be removed, iniquity shall be suppressed, and thy chosen children be fully ended with that perfect glory, in the which now our Lord Iesus reigneth. To whom with thee and the holy Ghost, be all honour, praise and glory now and ever. So be it.

A PRAYER USED IN THE **assembly of the Church, as well particular as generall.**

Eternall and everliving God, Father of our Lord Iesus Christ, thou that of thine infinite goodnesse, hast chosen to thy selfe a Church, unto the which ever from the fall of man thou hast manifested thy selfe, first by thine own voyce to Adam, next to Abraham and his seede, then to all Israel, by the publication of thy holy Law, and last by sending of thy only Sonne our Lord Iesus Christ, that great Angel of thy Counsell into this World, and clad with our nature, to teach unto us thy holy will, and to put an end to all Revelations and prophecies:

phies: who also elected to himselfe Apostles, to whom after his Resurrection he gave commandement to publish, and preach his Evangel to all Realmes and Nations, promising to be with them even to the end of the World: yea, and moreover, that wheresoever two or three were gathered together in his Name, that he would be there in the midst of them, not only to instruct and teach them, but also to ratifie and confirme such things as they shall pronounce or decree by thy word. Seeing, O Lord, that this hath beene thy love and fatherly care towards thy Church, that not only thou plantedst it, rules and guides the chosen in the same by thine holy Spirit and blessed Word: but also that when the externall face of the same is polluted, and the visible body falleth to corruption, then thou of thy mercies, providest that it may be purged, and restored againe to the former purity, as well in doctrine as in manners, whereof thou hast given sufficient document from age to age, but especially now, O Lord, after this publike defection from thy truth and blessed ordinance, which our Fathers and we have seene in that Romane Antichrist and in his usurped authority.

Now (I meane) O Lord, hast thou reveiled thy selfe and thy beloved Sonne Iesus Christ, clearly to the World againe, by the true preaching of his blessed Evangel, which also of thy mercy is offered unto us within this Realme of Scotland, and of the same thy mercy hast made us Ministers, and burthened us with a charge within thy Church.

But, O Lord, when we consider the multitude of enemies that oppone themselves unto thy truth, the practises of Satan, & the power of those that resist thy Kingdome, together with our own weaknesse, few number and manifold imperfections; we cannot but feare the sudden way taking of this thy great benefit: and therefore, destitute of all worldly comfort, we have refuge to thy only mercy and grace, most humbly beseeching thee for Christ Iesus thy Sons sake, to oppone thine own power to the pride of our enemies, who cease not to blaspheme thine eternall truth.

Give unto us, O Lord, that presently are assembled in thy Name, such abundance of thy holy Spirit, that we may see those things that shall be expedient for the advancement of thy glory, in the midst of this perverse and stubborne generation,

tion, give us grace, O Lord, that universally among our selves, we may agree in the unity of true doctrine. Preserve us from damnable errors, and grant unto us such purity and cleanness of life, that we be not slanderous to thy blessed Evangel. Bless thou so our weak labours, that the fruits of the same may redound to the praise of thy holy Name, to the profit of this present generation, and of the posterity to come, through Iesus Christ our Lord, to whom with thee and the holy Ghost be all honor and praise now and ever.

The order of Baptisme.

First note, that forasmuch as it is not permitted by Gods Word, that women should preach or Minister the Sacraments, and it is evident, that the Sacraments are not ordained of God to be used in private corners, as charmes, or sorceries, but left to the Congregation, and necessarily annexed to Gods Word, as scales of the same: therefore the infant which is to be baptised, shall be brought to the Church on the day appointed to common Prayer and preaching, accompanied with the father and Godfather. So that after the Sermon, the child being presented to the Minister, he demandeth this question.

Doe you present this Child to be Baptised, earnestly desiring that he may be ingrafted in the myssicall body of Iesus Christ?

The answer.

Yea, we require the same.

The Minister proceedeth.

Then let us consider, dearly beloved, how Almighty God hath not only made us his children by adoption, and received us into the fellowship of his Church: but also hath promised that he will be our God, and the God of our children unto the thousandth generation, which thing as he confirmed to

The transgression of Gods Ordinance is called iniquity and idolatry, and is compared to witchcraft and sorcery.

How dangerous also it is to enterpriest any thing rashly, or without the warrant of Gods Word, the example of Saul, Oza, Onan, Nadab & Abihu ought sufficiently to warn us.

1 Sam. 15.
How dangerous also it is to enterpriest any thing rashly, or without the warrant of Gods Word, the example of Saul, Oza, Onan, Nadab & Abihu ought sufficiently to warn us.
1 Sam. 23.
2 Sam. 6.
2 Chro. 35.
Levi. 10.
Numb. 3.
1 Rom. 8.
Gala. 4.
Eph. 1.2.
1 Gen. 17.
Exo. 20.
Deut. 7.
Isa. 59.

but that our Saviour Christ, who commanded Baptisme to be ministred, will by the power of his holy Spirit effectually worke in the hearts of his *m* elect in time convenient, all that is meant ^{▪ Act. 2. 13.} and signified by the same. And this the Scripture calleth our *n* regeneration, which standeth chiefly in these two points, in ^{▪ Eph. 3.} mortification, that is to say, a resisting of the rebellious lustes ^{1 Cor. 12.} of the flesh, and in newnesse of life, whereby we continually ^{Rom. 6.} strive to walke in that purenesse and perfection, wherewith we ^{Coloss. 2.} are clad in Baptisme.

And although we in the journey of this life be incumbered with many enemies, which in the way assaile us, yet fight we not without fruit. For this continuall battell which we fight against sin, death and Hell, is a most infallable argument, that God the Father, mindfull of his promise made unto us in Christ Iesus, doth not only give us motions and courage to resist them, but also assurance to overcome, and obtaine victory. Wherefore, dearly beloved, it is not only of necessity that we be once baptised, but also it much profiteth oft to be present at the ministration thereof, that we (being put in minde of the league and covenant made between God and us, that he will be our God and we his people, he our father, and we his children) may have occasion aswell to try our lives past, as our present conversation, and to prove our selves, whether we stand fast in the faith of Gods Elect, or contrariwise, have strayed from him through incredulity and ungodly living: whereof if our consciences doe accuse us, yet by hearing the loving promises of our Heavenly Father (who calleth all men to mercy by repentance) we may from hence forth walke more warily in our vocation. Moreover, yee that be fathers and mothers may take hereby most singular comfort, to see your children, thus received into the bosom of Christs Congregation, whereby you are dayly admonished, that ye nourish and bring up the children of Gods favour and mercy, over whom his fatherly providence watcheth continually, which thing as it ought greatly to rejoyce you, knowing that nothing can come unto them without his good pleasure, so ought it to make you diligent and carefull, to nurture and instruct them in the true knowledge and feare of God. Wherein if you be negligent, ye doe not only injury to our own children, hindring from them the good will and pleasure of Almighty God ^{▪ Eph. 3.} ^{Col. 3.} ^{Heb. 1.} ^{▪ Ezech. 18.} ^{Act. 11. 13.} ^{2 Pet. 3.} ^{Deut. 4.} ^{▪ Mat. 18.} ^{▪ Mat. 6.} ^{Luke 12.} ^{▪ Deut. 4.} ^{6. 13.} ^{1 ph. 6.} their

their Father : but also heape damnation upon your selves, in suffering his children, bought with the blood of his deare Sonne, to traiterously for lack of knowledge to turne back from him. Therefore it is your duty, with all diligence to provide that your children in time convenient be instructed in all doctrine necessary for a true Christian : chiefly that they be taught to rest upon the justice of Christ Iesus alone, and to abhorre and flee all superstition, Papistry and idolatry. Finally, to the intent that we may be assured, that you the Father and the Surety consent to the performance hereof, declare here before God and the face of his Congregation the sum of that faith, wherein you believe, and will instruct this child.

Gen. 18.

Dent. 32.

The true use of the Catechisme, to the execution whereof the fathers, and godfathers bind themselves.

¶ Then the father or in his absence, the God-father, shall rehearse the Articles of his faith: which done, the Minister explaineth the same as after followeth.

THe Christian Faith whereof now ye have briefly heard the sum, is commonly divided in twelue Articles : but that we may the better understand what is contained in the same, we shall divide it into foure principall parts. The first shall concerne God the Father. The Second Iesus Christ our Lord. The third shall expresse to us our faith in the holy Ghost. And the fourth and last shall declare what is our faith concerning the Church, and of the graces of God freely given to the same. First of God we confesse three things, to wit, that he is our Father, Almighty, maker of Heaven and Earth. Our Father we call him, and so by faith believe him to be, not so much because he hath created us (for that we have common what the rest of Creatures, who yet are not called to the honor to have God to them a favourable Father) but we call him Father, by reason of his free adoption, by the which he hath chosen us to life everlasting in Iesus Christ : and this his most singular mercy we preferre to all things earthly and transitory : for without this there is to mankind no felicity, no comfort, nor no finall joy : and having this we are assured that by the same love by the which he once hath freely chosen us, he shall

I beleeve in God the Father Almighty, maker of Heaven and Earth.

so conduct the whole course of our life, that in the end we shall possesse that immortall Kingdome that he hath prepared for his chosen children. For from this Fountaine of Gods free mercy or adoption, springeth our vocation, our justification, our continuall sanctification, and finally our glorification. As witnesse the Apostle.

The same God our Father, we confesse Almighty, not only in respect of that he may do, but in consideration that by his power and godly wisdom are all creatures in Heaven and Earth, and under the Earth, ruled, guided and kept in that order that his eternall knowledge and will hath appointed them. And that is it which in the third part we do confesse, that he is Creator of Heaven and Earth, that is to say, that the Heaven and Earth, and the contents thereof are so in his hand, that there is nothing done without his knowledge, neither yet against his will, but that he ruleth them so, that in the end his godly name shall be glorified in them. And so we confesse and believe, that neither the Devils, nor yet the wicked of the World, have any power to molest or trouble the chosen children of God, but in so farre as it pleaseth him to use them as instruments, either to prove and try our faith and patience, or else to stir us to more fervent invocation of his Name, and to continuall meditation of that Heavenly rest and joy that abideth us after these transitory troubles. And yet shall not this excuse the wicked, because they never look in their iniquity to please God, nor yet to obey his will.

In Iesus Christ we confesse two distinct and perfect natures, to wit, the eternall God-head, and the perfect man-hood joy-
ned together: so that we confesse and believe, that that etern-
all Word which was from the beginning, and by the which
all things were created, and yet are conserved and kept in
their being, did in the time appointed in the councell of his
Heavenly Father, receive our nature of a Virgine, by opera-
tion of the holy Ghost. So that in his conception we acknow-
ledge and believe, that there is nothing but purity and sancti-
fication, yea, even in so much as he is become our brother. For
it behoved him that should purge others from their sinnes, to
be pure and cleane from all spot of sin, even from this concep-
tion. And as we confesse and believe him conceived by the
holy Ghost: so do we confesse and believe him to be borne of
And in Iesus
Christ his
only Sonne
our Lord,
Conceived
by the holy
Ghost,
Borne of
the virgin
Mary.

a Virgin named Mary, of the tribe of Iuda, and of the family of David, that the promise of God and the prophecy might be fulfilled, to wit, that the seed of the Woman should breake down the Serpents head, and that a Virgin should conceive and beare a child, whose name should be Emanuel, that is to say, God with us. The name Iesus, which signifieth a Saviour, was given unto him by the Angell, to assure us, that it is he alone that saveth his people from their sins. He is called Christ, that is to say anoynted, by reason of the offices given unto him, by God his Father, to wit, that he alone is appointed King, Priest, and Prophet. King in that, that all power is given to him in Heaven and earth, so that there is none other but he in Heaven nor Earth, that hath just authority and power, to make lawes to binde the consciences of men: nether yet is there any other that may defend our soules from the bondage of sin, nor yet our bodies from the tyranny of man: And this he doth by the power of his word, by the which he draweth us out of the bondage and slavery of Satan, and maketh us to reigne over sin, whiles that we live and serve our God in righteousness and holinesse of our life. A Priest, and that perpetuall and everlasting, we confesse him, by reason that by the sacrifice of his own body, which he once offered up upon the Crosse, he hath fully satisfied the justice of his Father in our behalfe: so that whosoever seeketh any meanes besides his death & passion in Heaven or in Earth to reconcile unto them Gods favour, they do not only blaspheme, but also so far as in them is, renounce the fruit and efficacy of that his only one sacrifice. We confesse him to be the only Prophet, who hath revealed unto us, the whole will of his Father in all things pertaining to our salvation. This our Lord Iesus, we confesse to be the only Sonne of God, because there is none such by nature, but he alone. We confesse him also our Lord, not only by reason we are his Creatures, but chiefly, because he hath redeemed us by his precious blood, and so hath gotten just dominion over us, as over the people whom he hath delivered from bondage of sin, death, hell and the divell, and hath made us Kings and Priests to God his Father.

Suffered
under Pon-
tius Pilate,
was Cruci-
fied.

We farther confesse and believe, that the same our Lord Iesus was accused before an earthly iudge, Pontius Pilate: under whom albeit oft and divers times he was pronounced to be

be innocent, he suffered the death of the Crosse, hanged up on a Tree betwixt two Thieves. Which death as it was most cruell and vile before the eyes of men : so was it accursed by the mouth of God himselfe, saying : Cursed is every one that hangeth on a Tree. And this kinde of death sustained he in our person, because he was appointed of God his Father to be our pledge, and he that should beare the punishment of our transgressions. And so we acknowledge and believe, that he hath taken away that curse and malediction that hanged on us by reason of sin. He verily died rendring up his spirit into the hands of his Father, after that he had said, Father into thy hands I commend my spirit. After his death, we confesse his body was buried. And that he descended to the Hell. But because he was the author of life, yea, the very life it selfe, it was impossible that he should be retained under the dolours of death. And therefore the third day he rose againe, victor and conquerer of Death and Hell : by the which his Resurrection, he hath brought life againe into the World, which he by the power of his holy Spirit, communicateth unto his lively members : so that now unto them, corporall death is no death, but an entrance into that blessed life, wherein our head Iesus Christ is now entred. For after that he had sufficiently proved his Resurrection to his Disciples, and unto such as constantly did abide with him to the death : he visibly ascended to the Heavens, and was taken from the eyes of men, and placed at the right Hand of God the Father Almighty, where presently he remaineth in his glory, only head, only Mediator, and only advocate for all the members of his body. Of which we have most especiall comfort. First for that, that by his ascension the Heavens are opened unto us, and an entrance made to us, that boldly we may appeare before the Throne of our Fathers mercy. And secondarily, that we know that his honor and authority is given unto Iesus Christ our head in our name, and for our profit and utility. For albeit, that in body he now be in the Heaven, yet by the power of his spirit, he is present here with us, aswell to instruct us, as to comfort and maintaine us in all our troubles and adversities. From the which he shall finally deliver his whole Church, and every true member of the same, in that day when he shall visibly appeare againe judge of the quick and the dead : For this finally we

Dyed and buried, hee descended into Hell

The third day he rose againe from the dead.

He ascended into Heaven, he sitteth at the right Hand of God the Father Almighty

From thence he shal come to judge the quick and the dead.

Mat. 25.

confesse of our Lord Iesus Christ, that as he was seene visibly to ascend, and so left the World, as touching that body that suffred and rose againe: so do we constantly believe, that he shall come from the right Hand of his Father. When all eyes shall see him: yea, even those that have peirced him. And then shall be gathered aswell those that then shall be found alive, as that before have slept. Seperation shall be made, betwixt the Lambes and the Goates, that is to say, betwixt the elect and the reprobate: The one shall heare this joyfull voyce, Come yee blessed of my Father, possesse the Kingdome that is prepared for you, before the beginning of the World: The other shall heare that fearefull and irrevocable sentence, Depart from me ye workers of iniquity, to the fire that never shall be quenched. And for this cause this day, in the Scriptures is called the day of refreshing, and of the Revelation of all secrets: because that then the just shall be delivered from all miseries, and shall be possessed in the fulnesse of their glory. Contrariwise, the reprobate shall receive judgement and recompence of all their impiety, bee it openly or secretly wrought.

I believe in
the Holy
Ghost,

As we constantly believe in God the Father, and in Iesus Christ, as before is said: So do we assuredly believe in the Holy Ghost, whom we confesse God equall with the Father and the Sonne, by whose working & mighty operation, our darknesse is removed, our eyes spirituall are illuminated, our soules and consciences sprinkled with the blood of Iesus Christ, and we retained in the truth of God, eve to our lives end. And for these causes we understand, that this eternall spirit proceeding from the Father and the Sonne, hath in the Scriptures divers names. Sometimes called water, by reason of purgation, and giving strength to this our corrupt nature to bring forth good fruit: without whom this our nature should utterly be barren, yea, it should utterly abound in all wickednesse. Sometimes the same spirit is called fire, by reason of the illumination and burning heat of fire that he kindleth in our hearts. The same spirit also is called Oyle, or unction, by reason that his working mollifieth the hardnesse of our hearts, and maketh us receive the print of that image of Iesus Christ, by whom only we are sanctified.

We constantly believe, that there is, was, and shall be,
even

even till the coming of the Lord Iesus, a Church, which is Holy and universall, to wit, the Communion of Saints. This Church is holy, because it receiveth free remission of sinnes, and that by Faith only in the blood of Iesus Christ. Secondly, because it being regenerat, it receiveth the spirit of sanctification, and power to walke in newnesse of life, and in good works, which God hath prepared his chosen to walke in. Not that we thinke that the justice of this Church, or of any member of the same, ever was, is, or yet shall be so full and perfect, that it needeth not to stoupe under mercy: but that because the imperfections are pardoned, and the justice of Iesus Christ imputed unto such as by true faith cleave unto him. Which Church we call universall, because it consisteth and standeth of all tongues and Nations, yea, of all estates and conditions of men and women, whom of his mercy God calleth from darknesse to life, and from the bondage and thralldome of sin, to his spirituall service and purity of life. Vnto whom also he communicateth his holy Spirit, giving unto them one Faith, one head and soveraigne Lord, the Lord Iesus, one Baptisme and right use of Sacraments: whose hearts also he knitteth together in love and Christian concord. To this Church holy and universall, we acknowledge and believe three notable gifts to be granted, to wit, Remission of sins which by true Faith must be obtained in this life. Resurrection of the flesh, which all shall have, albeit not in equall condition. For the reprobate (as before is sayd) shall rise, but to fearefull judgement and condemnation, and the just shall rise to be possessed in glory. And this Resurrection shall not be an imagination, or that one body shall rise for an other: but every man shall receive in his own body, as he hath deserved, be it good or evil. The just shall receive the life everlasting which is the free gift of God given and purchased to his chosen by Iesus Christ our only head and Mediator. To whom with the Father and the holy Ghost, be all honour and glory now and ever.

The holy
Catholick
Church, the
Communion
of Saints.

The forgive-
of sinnes.
The Resur-
rection of
the Body
and the life
everlasting.

F 2

Then



Then followeth this Prayer.

a Gal. 3.
 1 Pet. 1.
 Phil. 3.
 b Rom. 3.
 2 Cor. 5.
 Rom 8.
 Eph. 2.
 c Mat. 28.
 Mar. 16.
 Acts 2.
 d Rom. 10.
 Joh. 17.
 e Rom. 12.
 1 Cor. 12.
 1 Thess. 5.
 f 1 Cor. 2.
 Rom. 6.
 Tit. 3.

Almighty and everlasting God, which of thine infinite mercy and goodnesse, hast promised unto us, that thou wilt not only be our God, but also the God and Father of our children, we beseech thee, that as thou hast vouchsafed to call us to be partakers of this thy great mercy in the fellowship of Faith: so it may please thee to sanctifie with thy Spirit, and to receive into the number of thy children this infant, whom wee shall baptise according to thy word, to the end that he comming to perfit age, may *d* confesse thee only the true God, and whom thou hast sent, Iesus Christ, and so serve him, and be *e* profitable unto his Church, in the whole course of his life, that after this life be ended, he may be brought as a lively member of his body unto the full fruition of thy *f* joyes in the Heavens, where thy Sonne our Saviour Christ reigneth World without end. In whose Name we pray as he hath taught us.

Our Father, &c.

*¶ When they have prayed in this sort, the Minister requi-
 reth the child's name, which knowen,*

He saith.

*¶ N. I baptise thee in the Name of the Father, of the Sonne,
 and of the holy Ghost.*

*¶ And as he speaketh these words, he taketh water in his
 hand, and layeth it upon the child's forehead, which done,
 he giveth thanks, as followeth.*

FOrasmuch, most holy and mercifull Father, as thou dost
 not onely beautifie and blesse us with common benefits
 like

like unto the rest of mankinde, but also heapeſt upon us moſt abundantly rare and wonderfull gifts, of duty wee liſt up our eyes and mindes unto thee, and give thee moſt humble thanks for thine infinite goodneſſe, which haſt not only numbred us among thy Saints, but alſo of thy free mercy doſt caſt our children unto thee, marking them with this Sacrament as a ſingular token and badge of thy love. Wherefore, moſt loving Father, though we be not able to deſerve this ſo great a benefit (yea, if thou wouldeſt handle us according to our merits, we ſhould ſuffer the puniſhment of eternall death and damnation) yet for Chriſts ſake we beſeech thee, that thou wilt confirme this thy favour more and more towards us, and take this infant into thy tuition and defence, whom we offer and preſent unto thee with common ſupplications, and never ſuffer him to fall to ſuch unkindneſſe, whereby he ſhould a loſe the force of Baptiſme, but that he may ^{a 2 Cor. 3.} perceive thee continually to be his mercifull Father, through thine holy Spirit, working in his heart, by whoſe divine power hee may ſo prevaile againſt Satan, that in the end, obtaining the victory, he may be exalted into the liberty of thy Kingdom. So be it.

The manner of the Lords Supper.

The day when the Lords Supper is miniſtr'd, which commonly is uſed once a moneth; or ſo oft as the Congregation ſhall thinke expedient, the Miniſter uſeth to ſay as followeth.

Let us marke, deare brethren, and conſider, how Ieſus Chriſt did ordaine unto us his holy Supper, according as S. Paul maketh rehearſall in the 11. Chapter of the firſt Epistle to the *Cor.* ſaying.

I have received of the Lord that which I have delivered unto you, to wit, that the Lord Ieſus the ſame night he was betrayed, tooke bread, and when he had given thanks, he brake it, ſaying, Take ye, eate ye, this is my body, which is broken for you, doe you this in remembrance of me. Likewise after

Supper, he tooke the Cup, saying, This Cup is the new Testament or covenant in my blood: do ye this so oft as ye shall drink thereof, in remembrance of me. For so oft as you shall eat this Bread, and drink of this Cup, ye shall declare the Lords death untill his comming. Therefore whosoever shall eat this Bread, and drinke the Cup of the Lord unworthily, he shall be guilty of the body and blood of the Lord. Then see that every man prove and try himselfe, and so let him eate of this Bread and drinke of this Cup: for whosoever eateth or drinketh unworthily, he eateth and drinketh his own damnation, for not having due regard and consideration of the Lords Body.

This done, the Minister proceedeth to the Exhortation.

Dearely beloved in the Lord, forasmuch as we be now assembled to celebrate the holy communion of the body and blood of our Saviour Christ: let us consider these words of Saint Paul, how he exhorteth all persons diligently to try and examine themselves, before they presume to eate of that Bread and Drinke of that Cup. For as the benefit is great, if with a truly penitent heart, and lively faith we receive that holy Sacrament (for then we * spiritually eate the flesh of Christ, and drinke his blood: then we dwell in Christ, and Christ in us: we be one with Christ, and Christ with us) so is the danger great, if we receive the same unworthily: for then we be guilty of the Body, and Blood of Christ our Saviour, we eate and drinke our owne damnation, not considering the Lords Body, we kindle Gods wrath against us, and provoke him to plague us with Diverse diseases and sundry kinds of Death.

* Joh. 6.

And therefore, in the Name and authority of the eternall God, and of his Sonne Iesus Christ, I excommunicate from this Table, all blasphemers of God, all Idolaters, all murtherers, all adulterers, all that be in malice or envy, all disobedient persons to father or mother, Princes or Magistrates, Pastors, or Preachers, all thieves, and deceivers of their neighbours:

and

and finally, all such as live a life directly fighting against the will of God: charging them as they will answer in the presence of him who is the righteous judge, that they presume not to prophane this most holy Table. And yet this I pronounce not to seclude any penitent person, how grievous that ever his sins before have been, so that he feele in his heart unfained repentance for the same: but only such as continue in sin without repentance. Neither yet is this pronounced against such as aspire to a greater perfection, then they can in this present life attaine unto.

For albeit we feele in our selves much frailty and wretchednesse, as that we have not our faith so perfect, and constant, as we ought, being many times ready to distrust Gods goodnesse through our corrupt nature, and also that wee are not so thoroughly given to serve God, neither have so fervent a zeale to set forth his glory, as our duty requireth, feeling still such rebellion in our selves, that we have neede daily to fight against the lusts of our flesh: yet neverthelesse, seeing that our Lord hath dealt thus mercifully with us, that he hath printed his Gospel in our hearts, so that we are preserved from falling into desperation and misbelieve: and seeing also he hath indued us with a will, and desire to renounce and withstand our own affections, with a longing for his righteousnesse, and the keeping of his Commandements, we may be now right well assured, that those defaults and manifold imperfections in us, shall be no hinderance at all against us, to cause him not to accept and impute us as worthy to come to his spirituall Table. For the end of our comming thither, is not to make a protestation that we are upright or just in our lives: but contrariwise, we come to seeke our life and perfection in Iesus Christ, acknowledging in the meane time, that we of our selves be the children of wrath and damnation.

Let us consider then, that this Sacrament is a singular medicine for all poore sick Creatures, a comfortable helpe to weake soules, and that our Lord requireth no other worthinesse on our parts, but that we unfainedly acknowledge our naughtinesse, and imperfection. Then to the end that we may be worthy partakers of his merits, and most comfortable benefits (which is the true eating of his flesh and drinking of his blood) let us not suffer our minds to wander about the

con-

Gal. 5.

b Heb. 8.

Jeremi 31.

I sa. 59.

c Rom 7.

Philip. 1.

d Luke 18.

e Eph. 2. 2.

Luke 8.

f Ioh. 6.

consideration of these earthly and corruptible things (which we see present to our eyes, and feele with our hands) to seeke Christ bodily present in them , as if he were inclosed in the Bread or Wine , or as if these elements were turned and changed into the substance of his flesh and blood. For the only way to dispose our soules to receive nourishment , reliefe and quickning of his substance, is to lift up our minds by faith above all things worldly and sensible , and thereby to enter into Heaven, that we may find and receive Christ, where he dwelleth undoubtedly very God, and very man, in the incomprehensible glory of his Father : to whom be all praise, honour and glory, now and ever, Amen.

1 Tim. 6.

Mat. 26.
Mar. 14.
Luke 22.
1 Cor. 11.

The exhortation ended, the Minister commeth downe from the Pulpit, and sitteth at the Table, every man and woman in like wise taking their place as occasion best serveth; then he taketh Bread and giveth thanks, either in these words following, or like in effect.

1 Revel. 5.

1 Gen. 1.
1 Eph. 2.
Gal. 1.
Gen. 3.
1 Acts 4.
Heb. 1.
Revel. 5.
1 Ioh. 3.
1 Heb. 8.
1 Heb. 4.
1 Pet. 2.
Isa. 43. 53.
1 Mat. 3. 17
Jerem. 3.
Heb. 8.
Rom. 5.
1 Heb. 2.
1 Ioh. 5.
1 Gen. 3.
Rom. 5.

O Father of mercy and God of all consolation, seeing ^b all Creatures do knowledge and confesse thee as Governour and Lord, it becommeth us the workmanship of thine own hands at all times to reverence and magnifie thy godly Majesty: first, for that thou hast created us to thine own image and similitude, but chiefly because thou hast delivered us from that everlasting ^k death and damnation, into the which Satan drew mankind by the meanes of sin: from the bondage whereof, neither man nor Angel was ^l able to make us free, but thou, O Lord, rich in mercy and infinite in goodnesse, hast provided our redemption to stand in thine only and welbeloved Sonne, whom of very ^m love thou didst give to be made man like ⁿ unto us in all things, sinne ^o except, that in his body he might receive the punishment of ^p our transgression, by his death to make ^q satisfaction to thy justice, and by his Resurrection to ^r destroy him that was author of death, and so to bring againe ^s life to the World, from the whole off-spring of ^t Adam most justly was exiled.

O Lord,

The Supper of the Lord.

49

O Lord, we acknowledge that no Creature is able to comprehend the length and breadth the deepnesse and height of that thy most excellent love, which moved thee to shew mercy where none was *x* deserved: to promise and give life, where death had gotten victory: to receive us in thy grace, when we could do nothing but rebell against thy justice. O Lord, the blind dulnesse of our corrupt nature will not suffer us sufficiently to weigh these thy most ample benefits: yet nevertheless at the Commandement of Iesus Christ our Lord, we present our selves to this his Table (which he hath left to be used in remembrance of his death untill his comming againe) to declare and witnesse before the World, that by him alone we have received a liberty, and life: that by him alone thou dost acknowledge us thy children and *b* heires: that by him alone we have *c* entrance to the Throne of thy grace: that by him alone we are *d* possessed in our spirituall Kingdome, to eate and drinke at his *e* Table, with whom we have *j* conversation presently in Heaven, and by whom our bodies shall be raised up againe from the dust, and shall be placed with him in that endlesse joy, which thou, O Father of mercy, hast prepared for thine elect *g* before the Foundation of the World was layd. And these most inestimable benefits, we acknowledge and confesse to have received of thy *h* free mercy and grace, by thine only beloved Sonne Iesus Christ: for the which therefore we thy Congregation, *i* moved by thine holy Spirit, render all thanks, praise and glory, for ever, and ever.

¶ This done, the Minister breaketh the Bread, and delivereth it to the people, who distribute and divide the same among themselves, according to our Saviour Christs Commandement, and likewise giveth the Cup. During the which time, some place of the Scriptures is read, which doth lively set forth the death of Christ, to the intent that our eyes and senses may not only be occupied in these outward signes of Bread and Wine, which are called the visible word, but that our hearts and minds also may be fully fixed in the contemplation of the Lords death, which is by this holy Sacrament represented. And after the action is done, he giveth thanks, saying.

G

Most

u Eph. 2.
x Eph. 2.
y Mat. 16.
Luke 22.
z 1 Cor. 11.
a Rom. 8.
i Pet. 1.
Eph. 5.
b Eph. 7.
Heb. 4.
Rom. 3.
Ioh. 5.
Gal. 5.
c Eph. 2.
d Mat. 25.
Ioh. 14.
Luke 12.
e Luke 22.
Revel. 2.
f Phil. 3.
Eph. 2.
g Eph. 1.
Revel. 13.
h Rom. 3.
Eph. 2.
i Tit. 3.
j Rom. 8.
Mat. 26.

Most mercifull Father, we render to thee all praise, thanks and glory, for that it hath pleased thee of thy great mercies to grant unto us miserable sinners so excellent a gift and treasure, as to receive us into the fellowship and company of thy deare Sonne Iesus Christ our Lord whom thou hast delivered to death for us, and hast given him unto us, as a necessary food and nourishment unto everlasting life. And now we beseech thee al'o, O Heavenly Father, to grant us this request, that thou never suffer us to become so unkind, as to forget so worthy benefits, but rather imprint and fasten them sure in our hearts, hat we may ^a grow and increase daily more and more in true faith, which continually is ^b exercised in all manner of good workes: and so much the rather, O Lord, confirme us in these ^c perillous dayes and rages of Satan, that we may constantly stand and continue in the confession of the same, to the ^a vancement of thy ^d glory, which art God over all things blessed for ever. So be it.

^a Luke 17.

^b Gal 5.

^c 1 Tim. 4.

Eph. 5.

^a Pet. 3.

^d Mat. 5.

^a Pet. 2.

¶ The action thus ended, the people sing the 103. Psalm, My soule give laud, &c. or some other of thanksgiving: which ended, one of the blessings before mentioned, is recited, and so they rise from the Table and depart.

To the Reader.

Why this order is observed rather then any other.

¶ If so be that any would marvell why we follow rather this order, then any other in the administration of this Sacrament, let him diligently consider, that first of all we utterly renounce the error of the Papists. Secondly, we restore unto the Sacrament his own substance, and to Christ his proper place. And as for the words of the Lords Supper, we rehearse them, not because they should change the substance of the Bread or Wine, or that the repetition thereof with the intent of the sacrificer should make the Sacrament (as the Papists falsely believe) but they are read and pronounced,

nounced, to teach us how to behave our selves in that action, and that Christ might witnesse unto our Faith, as it were with his own mouth, that he hath ordained these signes for our spirituall use and comfort, we do first therefore examine our selves, according to Saint Pauls rule, and prepare our minds, that wee may be worthy partakers of so high mysteries. Then taking Bread wee give thanks, breake and distribute it, as Christ our Saviour hath taught us. Finally the ministration ended, we give thanks againe, according to his example, so that without his word and warrant, there is nothing in this holy action attempted.

THE FORME OF MARIAGE.

¶ After the banes or contract hath been published three severall dayes in the Congregation (to the intent that if any person have interest or title to either of the parties, they may have sufficient time to make their challenge) the parties assemble at the beginning of the Sermon, and the minister at time convenient saith as followeth.

O F M A R I A G E, THE EXHORTATION.

Dearly beloved brethren, we are here gathered together in the sight of God, and in the face of his Congregation, to knit and joyne these parties together in the honorable estate of Matrimony, which was instituted and authorised by God himselfe in paradise, man being then in the state of innocency. For what time God made Heaven and Earth, and all that is in them, and had created and fashioned man also after his own similitude and likeness, unto whom he gave rule and Lordship over all the beasts of the Earth, fishes of the Sea, and fowles of the ayre, he said, It is not good that man live alone: let us make him an helper like unto himselfe. And God brought

a Eph. 5.
 b Gen. 2.
 Mat. 19.
 Mar. 10.
 c Cor. 6.
 c Ioh. 17.
 Rom. 5.
 Heb. 9.
 1 Pet. 3.
 d Eph. 5.
 Col. 3.
 1 Pet. 3.
 1 Cor. 11.
 1 Tim. 2.

a fast sleepe upon him, and tooke one of his ribbes, and shaped *Heva* thereof, doing us thereby to understand, that man and wife are one body, one flesh and one blood: signifying also unto us, the *d* mysticall union that is betweene Christ and his Church, for the which cause man *b* leaveth his Father and Mother, and taketh him to his wife, to keepe company with her: the which also he ought to love, even as our Saviour loveth his Church, that is to say, his *c* elect and faithfull Congregation, for the which he gave his life.

And semblably also it is the *d* wives duty to study to please and obey her husband, serving him in all things that be godly and honest: for she is in subjection, and under the governance of her husband, so long as they continue both alive. And this holy Marriage, being a thing most honorable, is of such vertue and force, that thereby the husband hath no more right or power over his own body, but the wife: and likewise the wife hath no power over her own body, but the husband, forasmuch as God hath so knit them together in this mutuall society to the procreation of children, that they should bring them up in the feare of the Lord, and to the increase of Christs Kingdome.

Wherefore they that be thus coupled together by God, can not be severed or put apart, unlesse it be for a season with the assent of both parties, to the end to give themselves the more fervently to fasting and prayer, giving diligent heed in the meane time, that their long being apart be not a snare to bring them into the danger of Satan, through incontinency, and therefore to avoyd fornication every man ought to have his owne wife, and every woman her own husband: so that so many as cannot live chaste, are *e* bound by the Commandement of God to marry, that thereby the holy *f* Temple of God, which is our bodies, may be kept pure and undefiled. For since our bodies are now become the very members of Iesus Christ, how horrible and detestable a thing is it, to make them the members of an harlot? Every one ought therefore to keepe his vessell in in all *g* purenesse and holinesse: for whosoever *b* polluteth and defileth the Temple of God, him will God destroy.

e Mat. 19.
 1 Cor. 7.
 f 1 Cor. 3.
 & 6.
 2 Cor. 6.
 Levit. 26.
 1 Pet. 1.
 g 1 Thess. 4.
 Rom. 12.
 Eph. 5.
 h 1 Cor. 3.

g Heer



¶ Here the Minister speaketh to the parties that shall be married, in this wise.

I Require and charge you as you will answer at the day of judgement, when the secrets of all hearts shall be disclosed, that if either of you do know any impediment; why ye may not be lawfully joyned together in Matrimony, that ye confesse it. For be ye well assured, that so many as be coupled otherwise then Gods word doth allow, are not joyned together by God, neither is their Matrimony lawfull. 1 Cor. 4.
Mat. 7.
Rom. 2.

¶ If no impediment be by them declared, then the Minister saith to the whole Congregation.

I Take you to witnesse that be here present, beseeching you all to have good remembrance hereof: and moreover, if there be any of you, which knoweth that either of these parties be contracted to any other, or knoweth any other lawfull impediment, let them now make declaration thereof.

¶ If no cause be alledged, the Minister proceedeth saying.

EOrasmuch as no man speaketh against this thing, you, N. shall protest here before God, and his holy Congregation, that you have taken, and are now contented to have, N. here present for your lawfull wife, promising to keepe her, to love and intreat her in all things according to the duty of a faithfull husband, forsaking all other, during her life, and briefly to live in an holy conversation with her, keeping faith and truth in all points, according as the word of God and his holy Gospel doth command.

The answer.

Even so I take her before God, and in the presence of this his Congregation.

The Minister to the spouse also saith.

YOU, N. shall protest here before the face of God, in the presence of this holy Congregation, that ye have taken, and are now contented to have N. here present for your law-
 k 1 Cor. 11. full husband, promising to him & subjection and obedience, forsaking all other, during his life, and finally to live in an holy conversation with him, keeping faith and truth in all points, as Gods word doth prescribe.

Eph. 5.
 Coloss. 3.
 1 Tim. 2.
 1 Pet. 3.
 Esther. 2.

The answer.

Even so I take him before God, and in the presence of this his Congregation.

The Minister then saith.

GIve diligent care then to the Gospell, that ye may understand how our Lord would have this holy contract kept and observed, and how sure and fast a knot it is, which may in no wise be loosed, according as we be taught in the 19, chap. of S. Matthewes Gospell.

THe Pharisees came unto Christ to tempt him and to grope his mind, saying, Is it lawfull for a man to put away his wife for every light cause? He answered, saying, Have ye not read, that he which created man at the beginning, made them male and female? saying, For this thing shall man leave father and mother, and cleave unto his wife, and they twaine shall be one flesh, so that they are no more two, but are one flesh. Let no man therefore put asunder that, which God hath coupled together.

If ye believe assuredly these words, which our Lord and Saviour did speake (according as ye have heard them now rehearsed out of the holy Gospell) then may you be certaine, that God hath even so knit you together in this holy state of wedlock. Wherefore apply your selves to live together in godly love, in Christian peace and good example, ever holding fast the band of charity without any breach, keeping faith and truth the one to the other, even as Gods Word doth appoint.

g Then

¶ Then the Minister commendeth them to God, in this or such like sort.

The Lord sanctifie and blesse you : the Lord powre the riches of his grace upon you, that ye may please him, and live together in holy love to your lives end, So be it.

¶ Then is sung the 128 Psalm, Blessed are they that feare the Lord, &c. or some other appertaining to the same purpose.

THE VISITATION OF THE SICKE.

BEcause the visitation of the sicke is a thing very necessary, and yet notwithstanding it is hard to prescribe all rules appertaining therunto, we refer it to the discretion of the godly and prudent Minister, who, according as he seeth the patient afflicted, either may lift him up with the sweet promises of Gods mercy through Christ, if he perceiveth him much afraid of Gods threatnings : or contrariwise, if he be not touched with the feeling of his sins, may beate him down with Gods justice : evermore like a skilfull Physition, framing his medicine, according as the disease requireth : and if he perceiveth him to want any necessaries, he not only relieveth him according to his hability, but also provideth by others that he may be furnished sufficiently. Moreover the party that is visited, may at all times for his comfort send for the Minister : who doth not only make Prayers for him there presently, but also if it so require, commendeth him in the publick prayers to the Congregation.

A PRAYER TO BE SAID in visiting of the sicke.

Our good God, Lord and Father, the Creator and conservator of all things, the fountaine of all goodnesse and benignity,

The Visitation of the sick,

benignity, like as (among other thine infinite benefits, which thou of thy great goodnesse and grace dost distribute ordinarily unto all men) thou givest them health of body, to the end that they should the better know thy great liberality, so that they might be the more ready to serve and glorifie thee with the same : so contrariwise, when we have ill-behaved our selves in offending thy Majesty, thou hast accustomed admonish us, & call us unto thee by divers and sundry chastisements, through the which it hath pleased thy goodnesse to subdue and tame our fraile flesh : but especially by the grievous plagues of sickness and diseases, using the same, as a meane, to awake and stir up the great dulnesse and negligence that is in us all, and advertising us of our evill life by such infirmities and dangers, especially when as they threaten the very death, which (as assured messengers of the same,) are all to the flesh full of extreame anguish and torments, although they be notwithstanding to the spirit of the elect, as medicines both good and wholesome. For by them thou dost move us to returne unto thee for our salvation, and to call upon thee in our afflictions, to have thine help, which art our deare and loving Father.

In consideration whereof we most earnestly pray unto thee our good God, that it would please thine infinite goodnesse to have pity on this thy poore Creature whom thou hast, as it were, bound and tyed to the bed by most grievous sickness, and brought to great extremity by the heavinesse of thine hand.

O Lord, enter not into accompt with him, to render the reward due unto his workes, but through thine infinite mercy remit all his faultes, for the which thou hast chastised him so gently, and behold rather the obedience which thy deare Sonne Iesus Christ our Lord hath rendred unto thee, to wit, the sacrifice which it pleased thee to accept as a full recompence for all the iniquities of them that receive him for their justice and sanctification, yea, for their only Saviour.

Let it please thee, O God, to give him a true zeale and affection, to receive and acknowledge him for his only Redeemer, to the end also, that thou maist receive this sick person to thy mercy, qualifying all the troubles, which his sinnes, the horror of death, and dreadfull feare of the same, may bring to his weake conscience : neither suffer thou, O Lord, the assaults of
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the mighty adversary to prevaile, or take from him the comfortable hope of salvation, which thou givest to thy dearely beloved children.

And forasmuch as we are all subject to the like state and condition, and to be visited with like battell when it shall please thee to call us unto the same : we beseech thee most humbly, O Lord, with this thy poore Creature whom thou now presently chastisest, that thou wilt not extend thy rigorous judgement against him, but that thou wouldest vouchsafe to shew him thy mercy for the love of thy deare Sonne Iesus Christ our Lord, who, having suffered the most shamefull, and extreme death of the Crosse, bare willingly the fault of this poore patient, to the end that thou mightest acknowledge him, as one redeemed with his precious blood, and received into the communion of his body, to be participant of eternall felicity in the company of thy blessed Angels : wherefore, O Lord, dispose and move his heart to receive by thy grace with all meeknesse, this gentle and fatherly correction, which thou hast layed upon him, that he may indure it patiently and with willing obedience, submitting himselfe with heart and minde to thy blessed will and favorable mercy, wherein thou now visitest him after this sort for his profit and salvation. It may please thy goodnesse, O Lord, to assist him in all his anguishes and troubles. And although the tongue and voyce be not able to execute their office in this behalfe to set forth thy glory ; that yet at the least, thou wilt stir up his heart to aspire unto thee only, which art the only Fountaine of goodnesse, and that thou fast roote and settle in his heart, the sweet promises which thou hast made unto us, in Christ Iesus thy Sonne our Saviour, to the intent he may remaine constant against all the assaults and tumults, which the enemy of our salvation may raise up to trouble his conscience.

And seeing it hath pleased thee, that by the death of thy deare Sonne life eternall should be communicated unto us, and by the shedding of his blood the washing of our sinnes should be declared, and that by his Resurrection also, both justice and immortality should be given us : it may please thee to apply this holy and wholesome medicine, to this thy poore Creature in such extremity, taking from him all trembling and dreadfull

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feare, and to give him a stout courage in the mids of all his present adversities.

And forasmuch as all things, O Heavenly Father, be known unto thee, and thou canst according to thy good pleasure minister unto him all such things as shall be necessary and expedient: let it please thee, O Lord, so to satisfie him by thy grace, as may seeme most meete unto thy Divine Majesty.

Receive him, Lord, into thy protection: for he hath his recourse and access to thee alone, and make him constant and firme in thy Commandements and Promises, and also pardon all his finnes both secret, and those which are manifest: by the which he hath most grievously provoked thy wrath and severe judgements against him, so as in place of death (the which both he and all we have justly merited) thou wilt grant unto him that blessed life, which we also attend and looke for by thy grace and mercy.

Nevertheless, O heavenly Father, if thy good pleasure be that he shall yet live longer in this World: it may then please thee to augment in him thy graces, so as the same may serve unto thy glory: yea, Lord, to the intent he may conform himselfe, the more diligently and with more carefulnesse, to the example of thy Sonne Christ Iesus: and that in renouncing himselfe he may cleave fully unto him, who to give consolation and hope unto all sinners, to obtaine remission of all their finnes and offences, hath caried with him, into the heavens, the Theefe which was crucified with him upon the Crosse.

But if the time by thee appointed be come that he shall depart from us unto thee, make him to feele in his conscience, O Lord, the fruit and strength of thy grace, that thereby he may have a new taste of thy Fatherly care over him, from the beginning of his life unto the very end of the same, for the love of thy deare Sonne Iesus Christ our Lord,

Give him thy grace, that with a good heart and full assurance of faith, he may receive to his consolation so great and excellent a treasure, to wit, the remission of his finnes in Christ Iesus thy Sonne, who now presenteth him to this poore person in distress, by the vertue of thy promises revealed unto him by thy word, which hee hath exercised with us in thy Church and Congregation, and also in using the Sacraments, which

which thou therein hast established for confirmation of all their faith that trust in thee unfainedly.

Let true faith, O Lord, be unto him as a most sure buckler thereby to avoyd the assaults of death, and more boldly walke for the advancement of eternall life, to the end, that he having a most lively apprehension thereof, may rejoyce with thee in the Heavens eternally.

Let him be under thy protection and governance O heavenly Father, and although he be sick, yet canst thou heale him: hee is cast downe, but thou canst lift him up: hee is sore troubled, but thou canst send redresse: he is weake, thou canst send strength: he acknowledgeth his uncleannesse, his spots, his filthinesse and iniquities, but thou canst wash him, and make him cleane, he is wounded, but thou canst minister most soveraigne salves: he is fearefull and trembling, but thou canst give him good courage and boldnesse. To be short, he is, as it were, utterly lost, and as a strayed sheepe: but thou canst call him home to thee againe. Wherefore, O Lord, seeing that this poore creature (thine own workmanship) resigneth him wholly into thy hands, receive him into thy mercifull protection. Also we poore miserable creatures, which are, as it were, in the field ready to fight till thou withdraw us from the same, vouchsafe to strengthen us by thine holy Spirit, that we may obtaine the victory in thy Name against our deadly and mortall enemy. And furthermore, that the affliction and combat of this thy poore creature in most grievous torments, may move us to humble our selves with all reverent feare and trembling under thy mighty hand, knowing that we must appeare before thy judgement seat when it shall please thee so to appoint. But, O Lord, the corruption of our fraile nature is such, that we are utterly destitute of any meane to appeare before thee, except it please thee to make us such as thou thy selfe requirest us to be: and further, that thou give us the spirit of meekenesse and humility, to rest and stay wholly on those things which thou only commandest.

But forasmuch as we be altogether unworthy, to enjoy such benefits, we beseech thee to receive us in the Name of thy deare Sonne our Lord, and master, in whose death and satisfaction standeth wholly the hope of our salvation.

A Prayer for the sick.

It may also please thee, O Father of comfort and consolation, to strengthen with thy grace these which imploy their travell and diligence to the ayding of this sick person, that they faint not by overmuch and continuall labour, but rather to goe heartily and cheerefully forward in doing their indevours towards him; and if thou take him from them, then of thy goodnesse to comfort them, so as they may patiently beare such departing and praise thy Name in all things. Also O heavenly Father, vouchsafe to have pity on all other sick persons, and such as be by any other wayes or means afflicted, and also on those who as yet are ignorant of thy truth, and appertaine neverthelesse unto thy Kingdome.

In like manner on those that suffer persecution, tormented in prisons, or otherwise troubled by the enemies of thy verity for bearing testimony to the same. Finally, on all the necessities of thy people, and upon all the ruines or decays which Satan hath brought upon thy Church. O Father of mercy spread forth thy goodnesse upon all those that be thine, that wee forsaking our selves, may be the more inflamed and confirmed to rest onely upon thee alone. Grant these our requests, O our deare Father, for the love of thy deare Sonne our Saviour Iesus Christ, who liveth and reigneth with thee in unity of the holy Ghost, true God for evermore. So be it.

Of Buriall.

THe corps is reverently brought to the Grave, accompanied with the Congregation, without any further ceremonies: which being buried, the Minister if hee be present, and required, goeth to the Church, if it be not far, of and maketh some comfortable exhortation to the people, touching Death and Resurrection.

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The Order of the Ecclesiasticall Discipline.

AS no City, Towne, House or Family can maintaine their estate, and prosper, without policy and governance: even so the Church of God, which requireth more purely to be governed, then any City or Family, can not without spirituall policy and Ecclesiasticall Discipline continue, increase and flourish. And as the Word of God is the life and soule of this Church: so this godly order and Discipline, is as it were sinewes in the body, which knit and joyne the members together with decent order and comlineesse. It is a bridle to stay the wicked from their mischiefes. It is a spur to prieke forward such as be slow and negligent: yea, and for all men, it is the Fathers rod, even in a readinesse to chastise gently the faults committed, and to cause them afterward to live in more godly feare and reverence. Finally, it is an order left by God unto his Church, whereby men learne to frame their wills, and doings according to the Law of God, by instructing and admonishing one another, yea, and by correcting and punishing all obstinate rebels and contemners of the same.

The necessity of Discipline.

What Discipline is

There are three causes chiefly which move the Church of God to the executing of Discipline. First, that men of evill conversation be not numbred among Gods children, to their Fathers reproch, as if the Church of God were a sanctuary for naughty and vile persons. The second respect is, that the good be not infected with companying the evill: which thing Saint Paul foresaw, when he commanded the Corinthians to banish from among them the incestuous adulterer, saying, A little leaven maketh sower the whole lump of dow. The third cause is, that a man thus corrected, or excommunicated, might be ashamed of his fault, and so through repentance come to amendment: the which thing the Apostle calleth delivering to Satan, that his soule may be saved in the day of the Lord: meaning that he might be punished with excommunication, to the intent his soule should not perish for ever.

For what causes it ought to be used.

a 1 Cor. 5.
Gal. 5.

b 2 Thess. 3.
1 Cor. 5.

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The Order
of proceed-
ing in pri-
vate Disci-
pline.

c Mat 18.
Luke 17.
Iam. 5.
Levit. 19.
2 Thess. 3.

Publicke
Discipline.

What things
are to be ob-
served in
private Dis-
cipline.

Of publicke
Discipline,
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* Eph. 5.

First therefore it is to be noted, that this censure, correction or Discipline, is either private or publike: private, as if a man commit either in manners or doctrine against thee, to admonish him brotherly between him and thee. if so be he stubbornly resist thy charitable advertisements, or else by continuance in his fault, declare that he amendeth not, then, after he hath been the second time warned in presence of two or three witnesses, and continueth obstinately in his error, he ought as our Saviour Christ commandeth, to be disclosed and uttered to the Church, so that according to publike Discipline, he either may be received through repentance, or else be punished, as his fault requireth.

And here, as touching private Discipline, three things are to be noted. First, that our admonitions proceede of a godly zeale and conscience, rather seeking to win our brother then to slander him. Next, that we be assured, that his fault be reproveable by Gods Word. And finally, that we use such modesty and wisdom, that if we somewhat doubt of the matter, whereof we admonish him, yet with godly exhortations he may be brought to the knowledge of his fault. Or if the fault appertaine to many, or be known of diverse, that our admonition be done in presence of some of them.

Briefly, if it concerne the whole Church, in such sort that the concealing thereof might procure some danger to the same, that then it be uttered to the Ministers, and Seniors, to whom the policy of the Church doth appertaine.

Also in publicke Discipline it is to be observed, that the Ministry pretermitt nothing at any time unchastised with one kind of punishment or other, if they perceive any thing in the congregation, either evill in example, slanderous in manners, or not befitting their profession: as if there be any covetous person, any adulterer, or fornicator, forsworne, thiefe, briber, false witnesse bearer, blasphemers, drunkard, slanderer, usurer, any person disobedient, seditious or dissolute, any heresie or sect, as Papisticall, Anabaptisticall and such like: briefly, whatsoever it be that might * spot the Christian Congregation, yea, rather whatsoever is not to edification, ought not to escape either admonition or punishment.

And because it commeth to passe sometime in the Church
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of Christ, that when other remedies assayed, profit nothing, they must proceed to the Apostolicall rod and correction, as unto Excommunication (which is the greatest and last punishment belonging to the spirituall Ministry) it is ordained, that nothing be attempted in that behalfe, without the determination of the whole Church: wherein also they must beware and take good heed, that they seeme not more ready to expell from the Congregation, then to receive againe those, in whom they perceive worthy fruits of repentance to appeare: neither yet to forbid him the hearing of Sermons, which is excluded from the Sacraments and other duties of the Church, that he may have liberty and occasion to repent: finally, that all punishments, corrections, censures and admonitions stretch no further, then Gods Word with mercy may lawfully beare.

Excommunication is the last remedy.

Rigor in punishment ought to be avoyded.

Gods word is the onely rule of Discipline.

MATH. XVIII.

If any refuse to heare the Congregation, let him be to thee as an heathen, and as a Publican.

FINIS.

